

Five Sermons,

Preached before His MAJESTY
at WHITEHALL.

Published Seberally by Command.

And Now Printed together, tending all to
give satisfaction in *Certain Points* to such who
have thereupon endeavoured to unsettle the STATE
and Government of the CHURCH.

By the Right Reverend Father in God,
B. Lord Bishop of ELY.

Nadab & Abih^r Offering strange fire *Lev. 10.1*



London, Printed for Timothy Garthwait, 1669.

And in the discharge of that care, we may expect the blessing of good Shepherds as well as that of good Sheep. And when the chief Shepherd shall appear, he shall receive a crown of Glory that fadeth not away.

Two
SERMONS,

{ *Of* PRAYER to GOD,
and
{ *Of* HEARING *his* WORD;

Preached at *WHITEHALL* before the
KING in LENT.

By the Right Reverend Father in God,
B. Lord Bishop of *ELY*.

To rectifie some mis-understanding, through
which the Use and Benefit of Two Necessary
Parts and Duties of Religion is much perverted.

Are by Command now published.

London, Printed for T. Garthwait, 1668.

SERMONS

By the Rev. J. W. W.

8. Lord's Supper of 1817

The following is a list of the names of the persons who have been admitted to the Lord's Supper since the last meeting of the congregation.

1. J. W. W.


Printed by J. W. W. 1817

A SERMON

Preached before His
Majesty at Whitehall, April 5. 1663.

Heb. xiii. Verse xv.

By Him therefore let us offer the Sacrifice of Praise to God continually; that is, the Fruit of our Lips, giving thanks to His Name; or, Confessing to His Name, as the Margin reads more agreeable to the Greek.

 **W**E have an *Altar* in the Tenth Verse, and in this we have a *Sacrifice*: But what *Altar*, and what *Sacrifice*? for they are scandalous words. For the *Altar*, let that fall, if the *Sacrifice* cannot support it: But for the *Sacrifice*, whereof we are now to treat, it is, I confess, a word of offence, because there goes under the name of a *Christian Sacrifice*, that which our Church calls a *blasphemous fable*, Art. 31. and *dangerous deceit*. Should I leave you with-

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out any Caution upon that fear and danger in Sacrificing, it would be to little purpose to offer at the commending of any: For we are too often troubled more with words, than what they signifie. And therefore as the *Ora-
tor* adviseth, when such a case shall happen *Mitigandas esse prius aures*; somewhat must be said beforehand to remove a prejudice that will fall upon all that shall be said after. That which the *Article* speaks of is the Sacrifice of the Mass, wherein the Priests of that Sacrifice say, *That Christ himself is really sacrificed for the quick and dead*: And for want of this, our Church is not by them allowed to have either Priest or Sacrifice.

'Tis true, we pretend not to that Mystical Art and Chymistry, to turn the Elements of Bread and Wine into the Natural Body and Blood of *Christ*, by which alone they make themselves Priests, and *Him* the Sacrifice. I put in no *claim* therefore from this Text, either to that Priest, or this Sacrifice, but yet to a right in both, but both of another kinde: For the Sacrifice, the Text is clear, and the Priest follows of course; there can be no Sacrifice without him. And it is as clear too, That it is not the Sacrifice of the Mass, though
Christ

Christ himself be in it ; for 'tis *he* whom we first meet with in the Text, *By him.*] Here indeed *he* is, but not in the quality of a Sacrifice to be offered, as in the Mass, whereof *he* is the *Matter*, but as a *Mediator* only. It is not *Him*, but *By him* we are to offer.

Now seeing we may be secure, it is not *that* we might possibly fear ; let us see what it is we may safely, and must necessarily perform.

We are first to offer a Sacrifice to God.

2. That for the *kind*, is *Eucharistical*, not Propitiatory.

3. The *Matter* of it is to be, not the *Fruit* of our Fields, or of our Flocks, but of *our Lips*.

4. Not every fruit that grows upon the lips, but *χειλέων ὁμολογούντων* lips *Confessing to his* (i.e. *Gods*) *Name*.

5. This confessing here is not of *him*, (though that be otherwise necessary ; for he that denies him, shall be denied by him) but *To him*, and that makes it a Sacrifice.

6. It must be to *Him*, and not to any *Creature*, *Saint*, or *Angel*. Praise them we may, but offer a Sacrifice of praise, we must not.

7. It is not a Sacrifice to be done at starts, and upon occasions, but *continually, a daily Sacrifice*.

8. It

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8. It is to be offered by Him, that is, by *Christ's merits and mediation*. 'Tis that which gives power and efficacy to this and all our services, which would be nothing worth, if we came in our own names.

Lastly, You have the *Reason*, why all this, *Therefore*; and that sends us back to the Twelfth Verse, *Wherefore Jesus, that he might sanctifie the people by his Blood, suffered without the Gate*. That he suffered for us, and that he suffered without the Gate, are the reasons, why by him, and why of us. By him, because by the sacrificing of himself, he made our peace with God. By him, therefore let us offer the sacrifice of praise to God for it. And why of us? Because he suffered without the Gate; whither the Jews that were within the Gate, must go out and follow him, in the next Verse, leaving their City and Sanctuary. And we the Gentiles that are without the Gate already, may find him in our own Territories, that so both Jew and Gentile *εμολογῶντες* joyntly together, as the word imports, *May confess to the honour of his Name*.

And as *Therefore*, carries in it the reason of our duty, so it doth in that same accommodation it hath to the time: For this is *Passion Sunday*;

Hebr. 13. Verse 15.

3

Sunday; and why so called, we learn from *Rupertus* and others; because the *Jews* on this day met together, to consult of and contrive the death of *our Lord*; which, not many days after, they effected.

It will not be fit (I confess) for that reason, to anticipate the *Mediations* proper to that Solemnity. Yet as now the *Passion* was in preparation and conception by them, it will be so far a keeping of time with it, if we also now shall prepare a Sacrifice of praise for it, that we may be fit then to honor God by confessing to his Name, the wonderful mercies and unspeakable benefits we receive by the *Passion* and *Resurrection* of *our Lord*.

By him therefore let us offer the Sacrifice of Praise to God continually, that is, the Fruit of our lips, confessing to his Name.

And that we may the better perform our Sacrifice of Praise, Let us by him also offer a Sacrifice of Prayer, &c.

THAT we are to offer a SACRIFICE to God, is here so plainly enjoined, and so punctually described, both for *manner* and *manner* in every *circumstance*, that one would think it strange it should be neglected, and more strange

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strange it should be contemned by any. But for our selves, if we would be clear in this matter (as every good man should desire to be) it is fit we call our selves to account when, and how we perform it.

The *Ancient and Primitive Church* (of whom this may best be learned) did, in conscience of their duty herein, compose several *Liturgies*, that by them they might have a *Publick daily Sacrifice* for the honor and worship of God; as that of *St. James* at *Jerusalem*, *St. Marks* at *Alexandria*; after that, *St. Chrysostoms* at *Antioch*, *St. Basils* at *Cæsaria*, *St. Gregories* at *Rome*; and indeed, there was no Church without one. They that wrote *Apologies* for the *Christians*, being of the *Heathen* accused of *Atheism*, because they were never seen to offer sacrifice to the Gods for answer to that, had recourse to this *Sacrifice of Praise* in the Text.

The Copies of those *Ancient Liturgies*, as they come now to our hands, have no doubt suffered the fate of time, that is, some changes, by which the preposterous zeal of some hath overcharged them with numerous, and sometimes superstitious *Additions*; yet the substance and intentment of them was to perform this duty. And therefore our Church, that never
was

was of the mind to fling away Chaff and Corn, both at once, That they might not want what all Churches ever had ; so ordered our *Liturgie*, that by it we might with safety and true devotion, daily *Sacrifice* to the praise and honor of God. Wherein they have followed, not only the *Precept*, but *Patern* also from this Text, as by a short parallel between them, may visibly appear ; as first,

The Text calls us to a *Sacrifice*, and the *Liturgie* is that *Sacrifice*. *Antioch* was the place where *Christs Disciples* were first called *Christians* ; and *Antioch* is the place where the *Christian Service* is first called a *Liturgie*. We find the *Disciples* met together at their *Liturgie*. I.
Λειτουργιών Acts 13.
δε αὐτῶν τῷ Κυρίῳ καὶ νηστευόντων, which we translate, *Fasting and Ministring to the Lord* ; for *λειτουργία* properly signifies a *Publick Ministration* ; to which, the word used by the *Church*, fits well, calling it *Common Prayer* ; and is so expounded by St. *Luke* himself in the next Verse, *When they had Fasted and Prayed*. Verse 2.
This *Liturgie* or *Ministring to God*, must needs be in something for *His honor and service*, which is properly a *Sacrifice*. Verse 3.

Secondly, As it is a *Sacrifice to God*, so to none but *God* : We call it *Divine Service*, and so we use it. No *Creature*, *Saint*, or *Angel*, hath

any part in it, as in some they have. Praise them we may for the good service they have done the Church ; but offer a *Sacrifice of Praise* we may not. It was never heard, saith St. *Augustine*, *Offero tibi Sacrificium, Petre, or Paule, or Cypriane.* And though the invocation of them simply be not a Sacrifice, yet it is such, when used in *Divine Service* in the place of one. And that it is not heard in our *Liturgie*, it is no doubt, with their good leave and liking too. The *Angel, Rev. 19.* will answer for that Order : When St. *John* would have worshipp'd him, *Do it not* (says he) *I am your fellow servant.* And the *Apostles Paul and Barnabas* for their Order, when the men of *Lystra* would have sacrificed to them, they cried out, *Sirs, why do you these things ? we also are men of the like Passions with you.* That they are *Gods* friends, intitles them to no more than a place in his Court to do him service, not in his Throne to receive any. And therefore that honor which *God* hath not given to another, we have not given to them in our *Liturgie.*

Acts 14.
15.

III. Thirdly, The Sacrifice of the Text is *Eucharistical*, a *Sacrifice of Praise*, and so is our *Liturgie.* We pretend to no expiation or satisfaction for sins, either of quick or dead :

We

We owe *that* to a better Sacrifice. The price of *Redemption* is greater than any service we can do: It cost more to redeem our souls, we must let that alone for ever; and therefore in the *Liturgie*, our Sacrifice is set to no higher key, than, *WVe praise thee, O God, &c.*

Psal. 45.

Fourthly, In every Sacrifice there must be something offered, and that in the Text is *the fruit of our Lips*: For though the Root of this and every good service, must be in the *heart*, yet the fruit must sprout outwardly in the *lips*. For though a *vertue* may sometimes be accomplished in the heart only, yet neither this nor *Prayer* it self, if private or mental only, (though otherwise of excellent use) will amount to a Sacrifice, till it come into the lips; for no proper Sacrifice is invisible: And therefore in our *Liturgie*, as we pray, that *God* would *open our lips*; so we practise when we joyn with the Priest in the *Confessions* and *Psalms*, and in such things where he alone is not concerned.

IV.

Fifthly, It is not every fruit that grows upon the-lips, is fit to make a Sacrifice, but *χειλέων ὁμολογούντων* *lips that confess to his Name*. But how comes confessing more than any thing else, to relate to a Sacrifice? It is thus. The end

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and import of every thing offered to God in Sacrifice *Eucharistical*, is a Profession and Acknowledgment of *some blessing* bestowed upon the Sacrificer; and so either expressly or implicitly is joyned with it. As for instance; At the offering of the *first-fruits*, they are commanded to make a *Confession* in this form.

Deut. 26. *Thou shalt go unto the Priest, and say thus unto him,*
 3. *I confess this day unto the Lord thy God, that I am come into the Country which the Lord swore unto our Fathers to give us; That is, in the first-fruits they confess the Land that bore them to be of Gods gift. Now of such confessions as these, the whole body and matter of the Liturgie is framed.*

1. Our first address and approach into Gods presence is, by a *Confession of our sins*, which is a putting off our shoes with the defilements we have contracted in our ways; for the place and presence is holy. And by this we make Profession and Acknowledgment of Gods perfect purity and holiness, in that we presume not to come into his presence, till we first put off our uncleanness.

2. Then follows the *Absolution*; and this is another Confession of his infinite mercy, that he is willing to forgive our sins, and to use

use the ministry of sinful man, to confer it upon us.

Then we have the *Hymns* and *Psalms*, which is a third Confession to his Name, whereby we do with chearful and thankful hearts, acknowledge him to be the *Author* of all the good we enjoy, or hope for. 3.

For *Lessons* we have the Scriptures read, and they are written for our learning : In that we confess, *God* to be our *infallible Teacher*, to whose *Oracles* we submit to be guided, both in faith and manners. 4.

And because the *Rules* of both lie diffused through the whole body of Scripture, we have them summ'd up in the *Creeds* and *Decalogue*. In the *Creeds* we acknowledge our faith in his wisdom, who hath so mysteriously contrived the means and way of our Salvation, before unknown to Men and Angels : And in the *Decalogue* we confess his Dominion, That he is our *Lawgiver* ; and to that our *Patron* also, not only gives us *Laws* but *Grace*, and *hearts* to keep them.

In the *Collects*, *Prayers*, and *Supplications*, for the supply of our wants and necessities, as well temporal as spiritual, we acknowledge every good gift, and every perfect giving to come down from the Father of lights. 5.
But

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But the chief of all the Confessions is that, for which our Saviour instituted a Sacrament. *Do this in remembrance of me* ; that is, in Commemoration and Acknowledgment of what he by his blood hath purchased for us : For we must not think, as some do, that a Sacrament should be instituted for relief only of a bad memory, like a thred tied about the finger ; but solemnly to celebrate the memory of the greatest of blessings that God ever bestowed upon men ; the Redemption of our Souls by the blood of his dear Son : And therefore this Confession carries away from all the rest, the name of an *Eucharist*, a Sacrifice of Praise and Thanksgiving.

By this we see the *matter* of the Sacrifice of the Text fulfilled in the Liturgie by *Confessing to his Name*.

- VI. The next thing to be observed is, *the circumstance of time* when this Sacrifice is to be offered, and that is *continually*. In conformity to this, our Service is a continual daily sacrifice, a *Morning and Evening Prayer*. And though the greatest benefit of this belongs to those that daily attend it ; yet because it is the *Publick Sacrifice* of the Church, all that are Members of *that* have their part and interest in it, though they

they be absent, yet not in equal measure. The present are intitled to the benefit as a *Sacrifice* offered by them; the absent as a *Sacrifice* offered for them. For this is our *juge Sacrificium* that is perpetually burning upon the Altar, for the service of God, and in behalf of every member of the Church, that doth not *ponere obicem*, set a bar upon himself by his wilful neglect of it, and opposition to it.

Lastly, *By him* we are to offer; 'Tis his merit and mediation that crowns the *Sacrifice*. VII.
In vain should sinful man approach so great a Majesty in his own Name; but *by him who hath made our peace with God, and sanctified us by his blood*, we may find access to him. This *by him* gives the Characteristical difference of the *Christian sacrifice* from all others; for otherwise the *Sacrifice of Praise* was common to all times before, and under the Law. You find in many *Psalms* a *Sacrifice of Praise* and *Thanksgiving*, but in none of them *by him*, in *Christ's* name. *Hitherto ye have asked nothing in my Name* (says our Saviour) but hereafter his Name will give vertue and efficacy to all our services: And therefore to gain so gracious an *Advocate* with the Father, our Prayers and Supplications are in the *Liturgie* offered up in his

St. John
16.24.

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his Name, concluding always, *By the merits of our Lord Jesus Christ.*

THus you see the Text exemplified throughout in the *Liturgy*; and the *Liturgie* therefore warranted by the Text. I could not promise my self time enough to take a view of all the particulars, I have therefore reduced that I have to say at this time, to this one Observation in gross.

That our Liturgie or Common Prayer is a true Sacrifice to God, for the praise and honor of His Name.

And to this I shall not beg the assent of those that like it not, but *require it*; and by the authority of the same *Apstle* in another place, *Rom. 15.8.* where we read, *That Jesus Christ was a Minister of the Circumcision for the truth of God, to confirm the promise made unto the Fathers.* Now what that promise was, he tells us in the next verse. *That the Gentiles might glorifie God for his mercy, as it is written, For this cause I will confesse to thee among the Gentiles, and sing praises unto thy Name.* Here are Confessions, and

and praises, and Singing, by which God is to be glorified among the Gentiles: They that will be *Christians* upon other terms, do in effect make God a liar, who promised it should be so.

And yet they that would not have it so, are very many, and of many sorts; and though I cannot think the worse of it, that it lies under a popular dislike; yet because it is no ill way of learning our duties by the folly of those that oppose it, I shall give you a short account of them.

The *ATHEIST* first charges it with such weapons as he hath, *scorn* and *drollery*. That these *Forms*, and *Ceremonies*, and *Pageantry* of worshipping God in *Liturgies*, is but a trade invented by the *Priests*, to get their living, and according to the privilege of *Inventors*, they claim a *Monopoly*, that they only may have the offering of that *Sacrifice*. I.

It is not strange, that they *who have not God in their hearts*, as the Prophet *David* speaks of those fools, should have any sacrifice in their lips for him. In this only, I confess, they are no fools. If there be no God, we need not trouble our selves about a *Sacrifice*; but if there be a God, let them take the fool again;

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for

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for *Sacrifice* is his due. Never was any Nation so barbarous, that fancied a *Deity*, but thought it necessary to make some testification and acknowledgment of it by *Sacrifice*.

II.

To these we may joyn the whole *Herd* of *SECTARIES*, who are but a kind of godly *Atheists*. When the late storm that raged amongst us, brought with it those *Locusts* that over-spread the Nation; though their whole business was to destroy, yet of all most virulently the *Publick Service* of the *Church*. And hence it is, that in the practice of their devotions, you shall find nothing that looks like the offering of a *Sacrifice of praise for the honor of God*: But their meeting together, is only to tell one another their dreams and ridiculous phantasies, belying the *holy Spirit* an hour or two, and then depart. And so I leave them.

And come to another sort of enemies, whom I intend more particularly to call to an account, and the rather, because they seem to allow of a *Publick Sacrifice of praise*, as far as a free *Directory* will go; but for a set and stinted *Liturgie* (as they call it) they have it in abomination, as appears by the heap of accusations they bring against it.

I. That

1. That it is a polluted unclean thing.
 2. That it is a dead Sacrifice.
 3. A Book-service of the Letter, and not of the Spirit.
 4. A Childish.
 5. Confused.
 6. Improper, impertinent service.
 7. A tedious service.
 8. A lame sacrifice, full of defects.
- And lastly, A blinde one, that edifies not.

All this dirt and filth they cast upon it, is easily wiped off with a right understanding of this only general Doctrine of the Text, That it is a sacrifice of praise to God for the honour of His Name.

First, They say it is a polluted unclean thing, taken out of the *Popish Missal* and *Breviary*: But if it be truly according to the patern in the Text, as ye have heard, a *Sacrifice of praise to God*, we need not be troubled through what hands it passed before it came to us: For as we are not ashamed to confess that our Religion is not a new, but *Reform'd Religion*; so, nor need we be ashamed to say, We worship God, not by a new, but *Reform'd Liturgie*: And so our Faith and Worship are both of a piece, and both as old as the Text.

II. Secondly, They say it is a *dead Sacrifice*, made up of empty *Forms* and *Ceremonies*, void of that life and affection which is necessary in *Gods service*. If there be that want of affection in our Prayers, it is a fault, lie where it may : But certainly the *Forms* are not guilty of it. It is injustice to require that in a *Sacrifice*, which belongs only to him that *offers* it. The *Church* that composed the *Forms* cannot create *affection*. If we come to this *Sacrifice* and leave our hearts behind us, I know where the blame must lie.

But you will say, you do not accuse *Set Forms*, for want of life in themselves, but that by the continual repetition of the same things, they be *dead affection* in those that should have it. And how, I pray, should that be ? If the sense of *real wants* and *blings*, which are always the same, cannot keep up our *affections*, how should a new set of words do it ? Can we imagine that *God* should be taken with variety and shift of phrases, or that the *affection* that takes heat from them, will render the *service* more acceptable to *God* ?

And therefore, when they complain that their devotion is tired with nothing but *Almighty and most merciful Father*, in the *Morning* ;
and

and *Almighty and most merciful Father*, in the *Evening*; and the same over and over again every day: That complaint did never lie against the *Jews* daily Sacrifice, which was a type of ours; that there was a *Lamb* in the *morning*, and a *Lamb* again at *evening*; and the same over again every day in the year. When our *Saviour* at his last agony in the *Garden*, three times retired himself from his *Disciples* to pray, he used still the same form of words without any change, *St. Matth. 26. 44*. And who dares say he wanted *ability* to vary *his prayer*, or can say, he wanted *affection*, though he did not? For as *St. Luke* relates it, *He prayed so earnestly, that his sweat was* *St. Luke 22. 44.* *as it were great drops of blood falling down to the ground*; and then sure there was no want of *affection*; for when our zeal is at the hottest, we do not use to sweat at our prayers.

I go on to a third charge; That Set forms, III. instead of helping us, *hinder the Spirit* by which we should pray. The truth is, Such as the Spirit may be, and too often useth to be, it ought rather to be bound with chains, than left at liberty; under a Form of Praying, to *Libel* their Governors, or whom, or what they please to bring into hatred with the people: But for the true Spirit of Prayer, that cannot
be

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be tyed with words : For they are utterly mistaken that think the Spirit of Prayer, supplies any defect of words or phrases ; for that very Text of St. Paul, whereon they ground it, confutes them ; *Rom. 8. 26. The Spirit helpeth our infirmities.* But in what ? not in words ; for what the Spirit supplies are there said to be *ᾠρῆται*, not spoken at all ; or, as we translate it, *which cannot be uttered.* What then doth it supply ? *It maketh intercession for us with groans, which cannot be uttered.* The true Spirit of Prayer consists in groans, in zeal, and fervency ; and that, where it is, will animate and put life into any Form of Prayer. They who call Forms of their own making, or borrowing, con'd without Book, Praying by the Spirit, do both cheat the people, and blaspheme the Holy Ghost.

- IV. A Fourth Objection is, That it is but a Book-Sacrifice, a *Reading-Service*, which any child may do. They complain it seems of ease : If God should require a harder thing of us, as no doubt there are many harder things to be done, do them we must. The easiness lays the greater obligation upon us : How ridiculous would this exception appear against the *Legal Sacrifices* ! A Butcher could
kill

kill and dress a *Lamb*, as well as a *Priest*. This is a false, deceitful weight. *Gods service* is not to be weighed by *the labor* of doing, but by *the relation* to him, for whom it is done : And therefore King *Solomon*, when, by the advice of his Father upon his death-bed, he call'd to account the chief Leaders in the rebellion of *Adoniah*, as *Joab* that commanded in chief, and *Abiathar* the *High Priest*, made no question of putting *Adoniah* and *Joab* to death ; but for *Abiathar*, though he deprived him of his office, yet he spared his life. And why ? he gives no other reason but this, *Because he bore the Ark before his Father David*. But was that a work of such merit and difficulty ? Could not any Porter do as much ? it was but carrying of a Chest. *Solomon* did not take his measure by that. That *Sacred Chest*, the *Ark*, was a *Symbol* of *Gods* presence ; it had relation to his *Service*, and that he preferred before his own ; for *Adoniah* was his Brother of the half-blood, and *Joab* his cousin-german.

You that are the *Kings servants* here in Court, do not weigh the merit and honor of your places, which you justly have, by the pains and difficulty of your service, which we know in many is little enough, but by the greatness

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ness of the *Master* for whom you do it. Children may be able to read the Book, but not therefore fit to offer the *Sacrifice*.

- V. They are troubled with the rude, *confused* noise that is made by the people, in answering to the *Confessions* and *Psalms*. It seems their ears are as tender as their consciences, and both alike out of tune: For this is a *Publick Sacrifice*, ὁμολόγησις in the Text, i. e. a *Confessing together*. Now there can be no communication of men together, but by speech, and therefore of necessity it must be the *Fruit of our Lips*. But while we, in obedience to that, pray God to open our Lips, they teach the people to shut them. They take it very ill, that they are silenced, though they deserve it, and yet stick not to silence the whole *Congregation*, without any offence or fault of theirs.

- VI. They say it is an *improper* and *impertinent Service*: We use such *Hymns* and *Psalms* for our *Praises* and *Thanksgivings* as are not proper and applicable to us: For how can any one that is a Man, say in the *Magnificat*, *Thou hast regarded the lowliness of thy handmaid*? Or how can it be seasonable for all, especially young men, to say in the *Nunc dimittas*, *Lord now let thy servant depart in peace*.

For

For answer to this, and the rest of that kind: It is but turning to the Doctrine of the Text, as we have done in all the rest. The Liturgie is the Churches *Publick Sacrifice of Praise*; and in that we are not only to give thanks for *blings* immediately conferred upon our persons, but upon us with the whole Church, by the intervention of others. For in the *Blessed Virgin* we do all partake of the grace done to her, being taken to be the *Mother of our Lord*. And in old *Simeon* we rejoyce at the sight of *that salvation*, which was a *Light to us Gentiles, as well as a glory to the people of Israel*.

They are offended with the length of the VII. Service, which makes it not only *tedious* in it self, but injurious also by hindring the *Sermon*. To measure the length first: If we lay our line to it, you will not find it so. It takes up but a very short part of the whole time which *God* has bestowed upon us; of which enough we have, and too much we take many times for our rest and sleep; enough for our own necessary business, and a good portion besides for our pleasures and lawful *delights*. Can we think an hour or two spared out of all this, too long for *Gods service*? or a *Lamb* too much for him, who has bestowed

the *whole flock* upon us? The tediousness which is caused by the *length* of the *Service*, is cured by the *end*. It must needs be a less trouble to us, if we consider it to be *an honor for God*. To say no more, How can we think those *Prayers* too long, in which we our selves sue for *eternity*?

Nevertheless, if the *length* of the *Liturgie* should, as they say, prove a hinderance to *Preaching*, I had so much the less to say for it: But how that should be, I understand not. The *Wise man* assures us, *there is a time for all things*, and sure then there is a time for *two things*, *Prayer* and *Preaching* both. But possibly we may be so surpris'd, that there is not time for both; The *Case of Conscience* here will be, which of them may best be spared. The *Prayers* are to *God*, the *Sermons* to us; the *Prayers* for *Gods honor*, the *Sermons* for our profit. In this case, I think I may safely leave every man to be his own Casuist, and go on to the next.

VIII. It is *defective*, and so a lame Sacrifice. How inconsistent are their complaints, and how hard are they to be pleas'd? It is both too long and too short. They mean it is too long in the whole, and too short in the parts. In the

Confession

Confession of sins, in the *Thanksgivings*, in the *Collects*, many material things omitted. The Scriptures read in broken pieces, and not in order.

These would not be counted *defects*, if we consider their *end* and *use* in the *Liturgie*, which is to be a *Sacrifice of praise to God*, for that is sufficiently attained by them as they are there used.

It is true, if we respect these *duties* in reference to their immediate *proper effects*, the *common Forms* are *insufficient*; for no man may presume of *Remission of sins*, unless he confess to *God* the particulars wherein he hath offended. Nor can be *truly thankful* to him for the *blessings*, whereof he makes no particular acknowledgment: Nor can attain to a *full and clear knowledge* of the Scriptures, that reads not *all*, and in *order*. All this is easily granted.

But they are utterly mistaken in the use of a *Liturgie*, that would have it to be a *common store* to furnish out every *duty* and *vertue*, any further than to serve for the publick honoring, and praising of *God*: For if particulars should be named, wherein all are not concerned, how can they *truly and heartily say Amen*? And likewise, when some *portions* only of

Scripture are read, it is to suit the present occasion and solemnity. And for particular *Confessions* and *Thanksgivings*, if men were so well-affected, and so well-acquainted with their own Souls, as they should be; when *general words* are used, they may if they please, reflect upon their own particulars; and so render the *Publick Service*, an advantage also to their *private interest* and *profit*.

- IX. I will add but one exception more. They say it is a blind Sacrifice, and *edifies not*. To edifie is to contribute to the building of us up in *faith* or *godliness*; and then *not edifying*, the meaning must be, that it is good for nothing. And truly, if it be so, it is but reason we should part with it.

But possibly when they say, *It doth not edifie*, it may have some other meaning in it. They may say *it edifies not*, because they like it not, or are not pleased and satisfied with the *use* of it; or, which is nearer the true meaning of the word, there is nothing of *instruction* in it, which they have not heard a thousand times before.

They who come to *Prayers* for these ends, may indeed be disappointed, because they come without their errand. This is a *Sacrifice* for

for the praise and honor of God; if it edifies that, we have no cause to complain. A Sermon, I confess, may fit our turns better in both these respects, if it be as it should be: It is no doubt a more pleasing entertainment of the time, if it be to edifie our liking; and fitter for instruction, if it be to edifie our learning. But then to say, *Divine Service* doth not thus edifie, is to blame the *Prayers*, because they are not a *Sermon*. You would take it ill, as well you might, if I should except against *Sermons*, because they are not *Prayers*, i. e. a Sacrifice of praise for the worship of God, as certainly they are not. But let both have their dues, and they are both good edifiers; The *Sermon* of Faith and Knowledge, the other of the Praise and Worship of God.

Yea, that part, which, of all the rest, seems least to edifie, The *Hymns*, and *Psalms*, and *Anthems* with Musick, edifie the praise of God. I will praise the name of God with a song, and magnifie it with thanksgiving, Psal. 69. 30. Yea, the very instruments themselves have their part in praising God. Therefore will I praise thee, and thy faithfulness, O God, playing upon an Instrument of Musick. Unto Thee will I sing upon the Harp, O thou holy One of Israel, Psal. 71. 20. This per-
haps

haps may be allowed to *David*, to use the Art wherein he excelled, and may agree with the *Jewish service*, but not with the *Christian*. Nay
 Rom. 15.8. St. Paul, in the place I named before, assures us, That it was a promise made to the *Fathers*, that *Christians* should so glorifie *God*, by *Confessing to Him*, and *Singing to His Name*, the very *Singing* is not omitted; and that not of *Him* only, but *to Him*; which seems so ridiculous to some, to sing *our Prayers*, or any thing that is offered to *God*: But it did not so to him that knew it better, *Psal. 104. 33. I will sing unto the Lord, as long as I live; I will sing praises unto my God, while I have my being.* What ever others think, he was resolved to live and die in it.

I shall trouble you with no more of their *Objections*: These only I have taken out of a greater heap, because they are such, as confront the *Plain Doctrine*, and *Letter* of the *Text*, and are the most *popular insinuations* wherewith unwary people have been deluded.

But you will say, though we see no reason to *approve* of these men, yet have we not reason to *pity* them? For they are content to lose their *Livings* for their *Consciences*. What they lose, I cannot say; but for *pitying* them, I should

should be apt enough, if I did not see some Gallants venture more for a young wanton Mistress, than others for a chaste and sober wife. If they be so fond of their *new Directory* and *Covenant*, as young lovers are in the first heat of their *affection*, who say, That they had rather beg together, than part; who can help it? Yet I will hope that a little more time, and a little less Indulgence, which uses to make the one, will make the other wiser too.

And so I leave them, and come to *Our selves*, whose Judgments have not been so far corrupted as to be enemies to the *Liturgie*; yet, I know not how, something hath so poisoned our Affections, that we are not so good friends to it as might be wished. We care but little to come to it, and have as little respect when we are at it; we sit it out, or talk it out, so as nothing seems to be more impertinent, and wherein we are less concerned, than in this Service. Why will you go to Church? say they; there's nothing but Prayers. That is in words at length, There's nothing but praising and honouring God.

It is not possible, that any could be thus bold with their Creator, if they did not deceive

ceive themselves with a perswasion that a full
 amends may be made him another way.
 That obedience to Gods Commands, a ver-
 tuous and godly life is the best Sacrifice. *He*
 Ecc. iiii. 35. *that keepeth the Law*, saith the Son of Sirach,
 Psal. 4. 5. *bringeth Offerings enough*. And *David*, an Au-
 thor of more credit, tells us of a *Sacrifice of*
Righteousness. And the *Apostle* in this chap-
 ter, *To do good and to communicate forget not, for*
 Verse 16. *with such sacrifices God is well pleased*. These are,
 and every other act of Vertue, may be a *Sacri-*
fice, and God honoured by them : But yet not
 such as will serve to satisfy the Duty of the
 Text. The Sacrifice of obedience is *Metapho-*
rical, i. e. God accepts it as well as if it had
 been a Sacrifice, that is, something given to
 himself. But the Sacrifice of praise is *proper*
 without a *Metaphor*. The original word
 Θυσια, I confess, imports something to be de-
 stroyed, but that is meer accidental to the no-
 tion of Sacrifice. It doth distinguish the *kind*,
 but not constitute the *nature* of it, which is
 accomplished by offering something to God
 in acknowledgment of him. And for this
 use, *the fruit of our lips* is as proper, as the
 fruit of our flocks, or of our fields, ever
 were.

So likewise the honor which God receives from our *obedience*, differs from that of *Sacrifice*; for *that* is only of *consequence*, and by argumentation, *i. e.* It suits with the *nature* and *will* of God; as we say, Good servants are an *honor* to their Masters, by reflection: But the honor by *Sacrifice* is of *direct* and *special intendment*, it hath no other use, and is a distinct virtue from all other acts of *obedience*, and of a different obligation.

I should not trouble you with these nice distinctions, if they did not carry with them matter of important consequence; least a *necessary service* should be shuffled up, and quite lost in the croud of other duties. For, though God hath the *honor of obedience* and a *vertuous life*, if we deny him the honor of a *Sacrifice* besides, we rob him of his due; and a greater Sacrilege we cannot commit: For that which goes upon the *common account* of Sacrilege, robs God only of things dedicated for *his service*; (and yet that crime hath fired the nests of those, that took *Coals from the Altar*, to warm their own *barths*) but this is

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the robbing God of the Service it self, to which the other is but an *accessory*.

It is a fallacy, and piece of practick sophistry that cozens the world, for men to think themselves discharged of one duty by the zeal they bear to another; as if God were not rob'd so long as we leave him any thing.

Psal. 107.
34.

Now, as it is well worth our care, that *this* Service be not lost in the crowd of other *duities*, so will it be much more, that it be not lost in worse company, in a throng of *Vices*. And lost it will be, when the vertue of it is gone. *A fruitful land is made barren by the sins of them that dwell therein.* The same cause will make our Prayers as fruitless as our fields. To honour God with our *lips*, and dishonour him with our *lives*; to be strict at Prayers, and loose to all disorders; The *Presbyterian* pretensions cannot make our *Sacrifice* so abominable as our *sins* can: They make God complain of that which he himself commanded, *Isai. 1. 11.* *To what purpose is the multitude of your Sacrifices unto me, saith the Lord; I am full with the burnt offerings of Rams, and the fat of fed Beasts.* And again, *Bring no more vain Oblati-*

ons;

ons; Incense is an *abomination unto me*: So it was with the Jews Sacrifice; and the Christians will fare no better, ver. 15. *When ye spread forth your hands I will hide mine eyes from you: yea, and when ye make many Prayers I will not hear*: Whence grows the displeasure that God takes against his own Service, but from this? *Your hands are full of blood*. He will accept no Sacrifice from polluted hands. And therefore, to reconcile him to his own Service, he puts us into this course, verse 16. *Wash ye, make ye clean, put away the evil of your doings from before mine eyes, cease to do evil, learn to do well, seek Judgement, relieve the oppressed, plead for the widow*.

If we come thus minded and prepared to Gods Altar, and offer the Sacrifice of Praise to the honour of his Name, we may with confidence expect, what God in the same case promised, 1 Sam. 2. 30. *Them that honour me, I will honour*.

To conclude. All that I have said hitherto is only to vindicate *Gods Service* from contempt, and to restore it to some of the respect due to it. And this, though the *froward times* did not need, cannot I hope be thought an ill office

Of Prayer to God;

for a Sermon, once to be an Advocate for Prayer, seeing Prayers will always do as much for the Sermon, be an Advocate to God to bring down a blessing upon it. As the Church teacheth us to do, so let us pray, *That the words which we have heard with our outward ears may, &c.*

A SERMON

Preached before His

Majesty at *Whitehall*, *March 27. 1664.*

St MARK 4. 24.

—*Take heed what you hear.*

O take heed is always good, but most necessary when danger is least suspected; we have therefore more need to look to our hearing, because of all other things we may think that hath least need of it. If it had been a *Caveat* upon the *Tongue*, Take heed what you say; there is reason enough for that; for the tongue is a world of iniquity, it defileth the whole body, and setteth on fire the course of Nature. But for hearing, that seems a harmless innocent thing, meerly passive, no man the worse for it: And this makes us sit down securely to hear any thing: But *take heed*;
Hearing

Jam. 3. 6.

Of Hearing Gods Word ;

Hearing is no such harmless thing : Though hearing ill, be not doing ill, yet at length it may bring us to it ; it is a door to let it in upon us. We are all set in the midst of Temptations and Enemies, and cannot be safe unless we have a watch and guard upon the passages.

As *David*, considering the mischiefs that came by intemperate and unadvis'd speaking, wisely resolv'd to set a watch at the door of his lips ; *Dixi, Custodiam* ; I said, I will take heed to my ways, that I offend not with my tongue : So another guard will be as necessary at the ear, that nothing go in or out, in at the ear, or out at the mouth, that may betray us to our Enemies. If we look not to our ears, they will soon become guilty of the corruptions of the heart ; as when we hear the flatterer it corrupts our judgment of our selves ; the tale-bearer or slanderer, it corrupts our judgment of others. If we hearken to profane, filthy, atheistical communication, it poisons the whole man ; for evil words corrupt good manners. Thus the ear by letting in, may prove as ill as the tongue by letting out, a world of iniquity too. A little care here will prevent a great deal of mischief ;

chief ; take it at large ; for it is good for all Persons, for all Places, for all Times. But the *Caveat* of the Text comes nearer to us ; it follows us to Church, where we think our selves out of all danger ; and yet nearer to the very business we come about, the *hearing* of Gods Word ; an imployment so safe from danger, that we think no care is to be taken, unless it be to get a place to hear in : For concerning this hearing is the advice given upon occasion of the *Parable* of the *Sower*, that went before, wherein our Saviour himself interprets the *Seed* to be God's Word, and the *Soil* in which it was sown to be the Hearers. Of four several sorts, but one came to good. It is a great odds, and yet I wish it were not often greater ; three to one of the Hearers miscarried, and the fault was only in the hearing. It is therefore very seasonable for us that are come to hear, and especially at this time of *Lent*, when there is more of this Seed sown than at any other time of the year. Where the loss will be more, the care should be greater. *Take heed what you hear.* This is the Argument whereof with Gods blessing we are now to treat.

Concerning

CONCERNING our care about hearing, it will not be amiss to bestow the first part of it about the meaning of the Words. St. *Luke* relates the same passage with some difference.

Tade heed how your hear. That which is *quid* here, is *quomodo* there. The difficulty will be, Whether St. *Mark* should expound St. *Luke*, or St. *Luke* St. *Mark*? for in relating matter of fact, the truth must be one, though the words differ: And yet the words do not so differ, but that in Scripture the one is sometimes taken for the other, *quid* for *quomodo*, and *quomodo* for *quid*: Gen. 2. 19. God brought all the beasts of the field and fowls of the air to Adam, to see what he would call them. *What*, that is *How*; there is *quid* for *quomodo*. On the other side, *Luke* 10. 26. we have *quomodo* for *quid*: *What* is written in the Law? how readeſt thou? *How*, that is, *What* readeſt thou?

Though this promiscuous use of the phrases will serve to reconcile the Evangelists, that they might mean the same thing in different words; yet will it not serve to find out which that meaning should be. It will be a
safe

safe course therefore to take both in; for though *vi verborum* we can not, yet, which is lawful in a Preacher, *vi consequentia* we may; for they are so close woven together, that one cannot well go without the other. It will be to no purpose how we hear, unless we hear what we should: and it will be to as little to hear what we should, if we care not how we hear it. If we take them both in, they will compleat our care in the two parts of it, and also make two Points of the Sermon, *What* we hear, and *How* we hear.

I. *Take heed what* —

But how can that be given in caution to the Hearer which is not in his power? for it is wholly at the choice of the Speaker what we hear: When the Ear is open it must hear what is spoken, whether it be good or bad. True, if the Precept had been given to the Ear, so it must be; but it is given to the Hearer, to him that hath an *Imperium* and ruling of that and all the other senses. If the reason or will shall command, the Ear will open or shut, like or dislike. It is not simple hearing, the Sense it self is not capable of advice, but mix'd. St. Paul gives the Heb. 4. 2. reason why the Gospel being preach'd to the

Jews did not profit them, *because not mix'd with Faith in them that heard it.* It is not simple hearing, but mix'd with a more noble part of the Soul that guides it. And so to take heed what you hear, is in effect to take heed what Faith and Credit you give to that you hear; for so it follows in the Verse, *With what measure you mete it shall be measur'd to you,* the benefit will answer to the care, measure for measure. But what different measure can there be of that which differs not? Gods Word is from everlasting unchangeable. *The grass may wither, and the flower thereof may fade away, saith St. Peter, but the word of the Lord endureth for ever;* and this is the word which by the Gospel is preached unto you, 1 Pet. 1. ult.

1 Pet. 1.
ult.

Though Gods word be one in it self, yet that one hath been made known to the world in different ways and Degrees, and so requires a hearing proportionable to them. Heb. 1. 2. *God who at sundry times, and in divers manners spake in times past to the Fathers by the Prophets, hath in these last days spoken by his Son.* And likewise that which the Son spake in those last days, the days of the Gospel, was in divers manners. For first he spake by him-
self

self in person, *The spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor.* That which he preached was certainly Gods word. And when he left the world to go to his Father, he sent the Holy Ghost from Heaven, who in the mouth of the Apostles preached the same Gospel; for those holy men spake not by the will of man, but as they were mov'd by the Holy Ghost. And therefore this also was truly the word of God. And when the Church was thus founded by the preaching of the Holy Ghost, for the propagation of it to all times after, it pleased God to give it in *Writing*, in a Scripture, and that by inspiration of the same Spirit which before preached it. So as now we need not ascend to Heaven to fetch Christ down, nor the Holy Ghost, as some pretend to do to know Gods will, but to receive it only from that Scripture. Thus far we have the Word of God in *Proper*, (*i. e.*) immediately out of the mouth of God, and our hearing must be absolute for the matter, we must say with *Samuel*, *Speak Lord, for thy servant heareth.*

But when it pleased God to commit the dispensing of that word to the Pastors of the

Church, for the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ, Ephes. 4. 12. Now the word of God was come into the hands of men subject to infirmities and error, who may both deceive themselves and others. And here our Saviours advice comes in season, *Take heed what you hear.* Before, Gods word was in the Original, but here only in the Transcript, or Copy ; and some Copyings are more happy than others, and come nearer the Original, and therefore not all of the same value and esteem. All Preachers are not to be heard alike, nor all Sermons. The word of God in them is so the water of Life, that it often tastes of the *mineral*, through which it runs, and hath a tincture from the earthen Vessel that brings it, and therefore not to be receiv'd with that measure of trust which belongs to the pure and proper word of God. For, take a Sermon at the best, the most you can make of it is, that it is Gods word only in a qualified sense, because the Church intends it should be so ; and it is the Preachers judgment and opinion that it is so ; and possibly it may be so indeed. But then because possibly it may not be so, we had need *take heed what we hear.*

We

We learn from St. Paul that it was more than possible, it was truly so then; for he warns Timothy of Preachers *that will strive about words to no purpose, but to the subversion of the hearers, 2 Tim. 2. 14.* And verse 16. *By profane and vain babblings do increase to more ungodliness.* And verse 17. *Their word will eat as doth a Canker, or a Gangrain;* for so the Greek word is; and that's a dangerous Disease, and by all means possible to be avoided, and especially to be taken heed of. Thus it was in the early times of the Church, we have reason then to look for worse after, and so we of late times found it by sad experience: Not only profane and vain babblings, but Sedition, Treason, Rebellion were drest up and appear'd in the likeness of Sermons. It is too plain, we have but too much need of caution to take heed.

But alas! what should *private men* do? must they, or can they call all Preachers and Doctrines to account? The Scriptures indeed which are the undoubted Word of God would do it if well manag'd, but how can that be hoped from every hand? wherein wise, that is, learned men, are mistaken, and from whence every Sect seeks Patronage, and per-

44 *Of Hearing Gods Word;*

perswades it self to have it. What means is there then left by the help whereof we may take heed what we hear. Truly none that I know, but this still, the Scriptures are the only infallible rule.

But how ! Not left loose to the prejudices and fancies of every man ; for then it will fall out, as with those that look in a *Glass*, in which every one sees his own face, though not anothers ; the reason is because he brings his face to the *Glass*, not because it was there before. So every *Set* sees the face of his own Religion in the Scripture, not because it was there before, but because his strong fancy and prejudice brought it thither ; he thinks he sees that in the Scripture, which in truth is only in his own imagination.

But how then can we have any help from the Scriptures to take heed what we hear ? Not as Gods word lies diffus'd through the whole body of them ; but as prepar'd and fitted up in a summary and short *form of wholsom words* by such to whom the care of the Church is committed,

If any shall think this a humane invention derogatory to the sufficiency of the Scriptures. Let him implead *St. Paul* first, who made

made the same use of it, finding what mischief false Teachers had done, charges Timothy with the care of it, 2 Tim. 1. 13. *ὑποτύπωσιν ἔχε ὑγιαίνοντων λόγων.* Hold fast the form of sound words which thou hast heard of me. This form he calls in the last verse of the former Epistle *τὴν παρακαταθήκην*, a *depositum* committed to his trust, and for that very purpose that he might avoid profane and vain babblings, and oppositions of Science falsely so called; and that is plainly, that they might take heed what they hear.

The same course was taken by the whole Church after considering how hard, or rather impossible it was for every one out of the Scriptures to work out to himself an assurance of the knowledge of as much as was necessary to salvation, and with that a consent with the rest of the faithful, who are commanded to speak and think the same things, which cannot be done but in a certain form of words. Such a form, if not the same with S. Paul *ὑποτύπωσις*, was the *Apostles Creed*, ^{1 Cor. 12.} the use whereof hath ever since continued in the Church to be a help to take heed what we believe.

The same course was of later times held by
divers

divers particular National Churches, who weary with the insolence and domineering of their Sister at *Rome*, did *suo jure uti*, and provide for themselves, which fell out in a time when the world was filled with Controversies and Disputes of Religion. That the people might not *be carried about with every wind of doctrine*, that blew from all corners, it was their care, and wisdom to compose a form of wholesome words in their several *Confessions*, to be a rule what to hear.

Now following our Saviours advice, you have reason to ask, With what measure of Faith are these confessions to be received; for, *Quis custodiet ipsum custodem?* What credit must be given to that which must be a rule how far we credit others? That we mistake not, They are not to be received with that faith which is due to Gods word, or any thing out of it as necessary to salvation; but with such as wise men would give to the means of settling unity and consent in matters controverted, as the title of *our Confession* imports; that is, That they are Articles of *Peace* not Articles of Faith. They make no new Religion or new Faith.

This, by the way, gives an easie Answer
to

to the *Papists* hard Question, as they think ;
Where was your Religion before Luther ? Where
was your Church before the 39. Articles ? We
do not date our Religion from those Articles.
The Church of *England* (I grant) is call'd so
from their Confession, but by an *accidental*
denomination ; i. e. It is that Church which
for preservation of unity and peace in it, in-
joyns nothing to be taught or heard for
God's Word which is repugnant to them in
the particulars there mentioned. But for the
essential denomination of our Faith, whereon
Salvation depends, it is the Faith of God's
Word, summ'd up in the ancient Catholick
and Apostolick Forms ; as is evident from
our *Constitutions* and Practice. For when
any is received as a Member into the Church
by *Baptism*, the Laver of Regeneration, no
other Faith is required but that which is com-
prised in the Apostles Creed. And when by
a confession of our Faith and Sins, we pre-
pare to receive the *other* Sacrament of the
Body and Blood of our Lord, our Faith is
that according to the ancient *Nicene* Creed.
And in the Office of *Visiting* the Sick, the
Absolution (a comfort at all times, and most
of all when we give up our Souls into the

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Hands

Hands of God) is not to be administred but to those that make confession as well of their Faith as of their Sins ; and that Faith is only according to the *Apostles Creed*. Thus are we born, nourish'd, and dissolv'd by the same Faith, according to the ancient Catholick and Apostolick Forms. A Faith of this age neither ought they to reproach, nor we to be asham'd of.

To return to *our* particular Church *Confession* ; it hath another end and use ; they are *Articles* of peace and consent in certain Controversies to instruct and help us to take heed what we hear.

But it will not be so taken by all ; for the Churches Remedy is the Sectaries Disease, who complain, That by this means the *liberty of the Spirit* and of the *Conscience* are penn'd up in those Forms ; and, which is a worse mischief, if it were true, a binding of Gods Word, which ought to be free : But for that Gods Word neither is nor can be bound. The Forms are no more but the gathering together some of those Waters which flow all over the Scriptures, into a stream, to fit them for the ease and use of all. But they say, they take a better course to
fetch

fetch all from the Fountain. The Fountain indeed is purer; but I see no reason why the Water should be purer in their *Pitchers* than in the Churches *Stream*, seeing both claim immediately to the same Fountain.

They say again, That these Forms are no better than *snare*s, to hinder many a painful Preacher of the Gospel. They would seem careful to unbind God's Word; but I see it is to set themselves at liberty. As for painfulness in Preaching, if it be not to some good purpose, I shall not much reckon upon.

The Pharisees *compassed Sea and Land*, but it ^{Mat. 23. 13.} was to make Pharisees, Profelytes of their Faction, not of Religion.

Nay, but they preach the Gospel. The Gospel is a glorious Word; but what Gospel? A Gospel you may perhaps have enough of, and too much: S. Paul informs ^{2 Tim. 3. 1.} Timothy of *perilous times to come*, when men will be lovers of their own selves, covetous, boasters, proud, blasphemers, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded.

How think you comes it to pass that there should be such a general Apostacy? was it

Of Hearing Gods Word;

not for want of preaching? They had no Sermons, or perhaps no great affection for them; they were some cold hearers, that were content with one Sermon a day. No, that was not the matter; if we read on to the next Chapter we shall find they had hearing enough; for they were such as *heap'd to themselves Teachers*, and so had heaps of Sermons, and affection for them too; for they had itching ears. What was it then? They could not away with *sound Doctrine*, but would have Teachers after their own lusts; they had the Gospel in plenty, but it was *Evangelium ἐπιθυμίας*, not *εὐαγγελίας*; after their own lusts, not of *sound Doctrine*.

But what is sound Doctrine? *S. Paul* doth not say here, because a little before he had given *Timothy* a form of it, *Keep the Form of sound words which thou hast heard from me*; and because their Gospel did not agree to that, he chargeth him to *avoid it*. So should we do too with such a Gospel as will not stand within our form of wholesom words: Or if it be such as was preached here for twenty years together, we have little reason to be fond of it, or any pains that is taken about it. If they will not hear the

Churches

Churches Gospel, what reason hath the Church to hear theirs?

To end my first point, If it was wisdom in St. Paul to commend a form of words, and in the whole Catholick Church to use one; if the same was practis'd by every reformed Church, and all that people might with peace and security know what to hear: I do not understand what wisdom it can be to lay all common again for any mans pleasure; for this is to *legitimate* Schism, and entail division to the Church for ever. As you love your selves, your quiet, and look to receive benefit by the immortal seed of Gods Word, if you would be good Christians, that is, be advised by Christ, and in that way which all Christians have used, to *Take heed what you hear*.

WE come now to the second point of our care, *Take heed how you hear*, and this no less necessary than the former; for when we have provided for the Matter what we hear, we may yet offend in the Manner *how*; and so lose the benefit of both.

That which is here set down in proper words, is by our Saviour illustrated in a Similitude, *verse 21. Is a candle brought to be put*
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Of Hearing Gods Word;

under a bushel, or under a bed, and not to be set on a Candlestick? that is, and so St. Luke expresses it, A candle is not brought to be put under a Bushel, but to be set on a Candlestick. This makes two points in the manner of our hearing, one *negative*, that we do not so hear Gods Word that we put it under a Bushel, another *affirmative*, that we set it on a Candlestick.

For the *first*, Gods Word is a light, we can do nothing more contrary to light than to hide it, to put it under a Bushel, *i.e.* to do any thing that will intercept the light and benefit of it. Now this may be done several ways.

First, By perverting the proper end and use of hearing. Hearing Gods word is certainly a good point of Religion; for it is a duty commanded, *verse 23. If any man have ears to hear let him hear*; yet if he hear as he should, he must not mistake one kind of duty for another. Duties are of divers kinds, some *essential* parts of Religion, some *instrumental*, and some *both*. The two chief duties of this time, fasting and hearing, are instrumental onely. That Fasting is so, we learn from St. Paul. *The Kingdom of Heaven is not meat and drink, i.e. consists not in it*; yet

yet if well used is a help to it. *Instrumenti vis in usu consistit.* If fasting attains not the end and use of it, it is good for nothing, not to be reckon'd in the order of Religious duties. So hearing Gods Word, if it work no amendment in us, is but a Cypher alone that stands for nothing, no better than a Candle under a Bushel.

When hearing is not it self, doth not the
own duty, we are extreemly mistaken if we
make it serve for any other. Hearing doth
edifie, help to the building, but as an *instru-*
ment, not as Stone and Timber, the *essential*
parts of it. The Ax and the Hammer, the
Square and the Level, are instruments with-
out which there can be no building: but we
would think him mad that should therefore
lay them in the Walls or the Foundation:
They are as much guilty of folly, who make
their *ordinary* worship of God to be nothing
but to go hear the Sermon; yea, and the
extraordinary, a solemn Fast and Humilia-
tion to hear a Sermon; A publick Thankf-
giving to hear a Sermon, and that is all. If
any business extraordinary fall out, where-
unto we think fit by our Devotion to ingage
Gods blessing and protection, all we do for
his

his sake we sit and hear a Sermon. If the Sermon doth the work of an instrument it is well, to fit and enable us to perform those duties, it self is neither stick nor stone in the Building. We must not think all is done when the Sermon is done.

Instruments are of an *indifferent nature*, may be well or ill used ; so are not essentials, as Faith, Repentance, and Charity, are constantly the same. Fasting, I said was an instrumental duty, and so was as well us'd for strife and debate, as for Humiliation and Repentance. We may remember many of those fighting Fasts. *He that hew'd Timber before out of the thick Trees was known to bring it to an excellent work ; but now they break down all the carved works thereof with Axes and Hammers, that is, with the same tools that built it. As Sermons are instruments to build up, at another time they pull down as fast. It is therefore very necessary we take heed how we hear them.*

Phil. 74.

As we must not mistake in the kind of the duty, an instrumental for an essential ; - so nor in the kind of the Instrument : for some are *natural*, as the eye is of seeing, the ear of hearing ; these naturally do their work. Others
posi-

positive of Divine Institution, which have no vertue or power but from that ; and such are the Sacraments. I confesse I never heard any say, that hearing of Gods Word was a Sacrament of Faith : yet I know there is more vertue ascrib'd to it than natural, and by some more than Sacramental ; for no Sacrament they think effectual without a Sermon.

If there be a mistake in the manner and *kind* of operation in the Instrument, it will prove another putting the Candle under a Bushel. I hope you will not think it a fruitless curiosity to enquire a little farther into it.

Hearing and Preaching both, for they always go together, are so proper to the Gospel, that by them it is distinguished from the Law ; for *St. Paul* arguing for the Christian Faith against the Jewish, calls it the Hearing of Faith, *Gal. 3. 2. He that ministreth to the spirit, and worketh miracles among you, doth he it by the works of the Law, or by the hearing of Faith?* The like propriety in the Gospel hath preaching ; for whatsoever way the wisdom of the world may take, *It pleased God by the foolishness of preaching to save them that believe, 1 Cor. 1. 21.* And thus by way of distinction the Gospel is call'd the *ministration*

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of

of the Spirit, because preached by inspiration of the Spirit, and the Law the ministration of the Letter, because given in writing, 2 Cor. 3. 6. *Who hath made us Ministers of the New Testament, ου γραμματῶ ἀλλὰ πνευματῶ, not of the Letter, but of the Spirit.*

But was there then no hearing nor preaching under the Law? That cannot be said neither. *They have Moses and the Prophets, saith Abraham to Dives, let them hear them.* And the Priest's lips could not preserve knowledge unless it were received from his mouth by hearing. It was commonly practised in the Synagogues after the reading of the Law in the time of the Apostles to exhort the people. When St. Paul and his company went into the Synagogue at Antioch in Pisidia, they were desired to give the people a word of exhortation.

Acts 13.
15.

How then comes it to pass that by hearing and preaching, the Christian Religion is distinguished from the Jews, which are common to both? And why is the Law call'd the ministration of the Letter, by way of distinction, seeing the Gospel is written as well as the Law?

'Tis plain that these things are spoken, not simply,

simply, and universally of either, but in relation to their beginning and *first* publishing to the world. Because the Law was then given by writing, though afterwards preached; it is called the ministration of the Letter: So the Gospel, though afterwards written, yet because it was then only preached by revelation of the Holy Ghost, it is call'd the ministration of the Spirit.

That likewise which St. Paul speaks of the *bearing of Faith*, and of saving men by the foolishness of preaching hath a peculiar relation to Christianity in the manner of founding it at first. For certainly Preaching in it self was not in the eye of humane wisdom a foolish way to persuade, but such as the wisest of them all used: when they would persuade the people any thing, they did it by orations and speeches, which are of the same kind with preaching.

But if we look at that preaching by which the Christian Religion was at first introduced, it had in the eye of humane wisdom something of folly in it. For to introduce a Law or Religion to any people, these *two* things among others are necessary.

That they give it in *Writing*, that they

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might

might more certainly know what they had to do, and that it be by such as have *authority* and power. And this way God himself took in giving the Jews a Law : for *first*, he wrote it with his own fingers, and then published it by the Ministry of *Moses* who was their leader and governour.

But for the introduction of the *Gospel*, it pleased God to take a far different course; that is, to commit all to the preaching of a few poor despicable Fisher-men, who were only private men, of no authority; and of whose Gospel they had no knowledge, but from what was to be taken from their mouths. And that when first preached, was by some esteemed no better than a distemper; yea, plain drunkenness : yet, thus it pleased God to put the words of eternal life into these earthen vessels, and by that means to make his own power known, and by that folly to confound the wisdom of the world.

But for *our* preaching, though it may have many times too good a title to foolishness in preaching, yet not to the foolishness of preaching : for, those obstacles remov'd, it is the ordinary way by which all knowledge, humane as well as divine is communicated :

My

My meaning is, that *hearing* now is to be looked upon as the common *natural* instrument to receive instruction, and therefore no benefit to be reckon'd on from it, but what is common to all other learning and knowledge, that is, by serious studying, and diligently pondering the things we hear; for if we trust to any secret, sacramental, mystical vertue in hearing: that profit we should get by the Word we may lose by the Hearing. Therefore *take heed how you hear*; for this is a second way of putting Gods word under a Bushel.

There is another way, which in part at least III.
puts under the Bushel too, when we *confine* it to the *Sermon*: whereas that is of little use, if Gods word be not in it; they say, The word is of as little, if it be not in a Sermon, which is a derogation to the goodness and bounty of Almighty God, who hath dispensed his Divine Truth so many ways besides: as,
First by *Reading*; for though when Gods Word was preached only, it could be only heard; yet when it was a Scripture, it might be known, as all other Writings, by reading also: for this reason St. Paul sets Timothy to ^{1 Tim. 4.} his Book, *Till I come give attendance to reading;* ^{13.} *Search the Scriptures, for therein you think*

think you have eternal life ; and search we cannot unless we read them, that by reading we may find the way to eternal life : yea, though all were to be done by preaching, Reading is that too: For Moses had in old time them that preached him, being read in the Synagogues every Sabbath-day, Acts 15. 21.

1 Joh. 5.
13.

Secondly, By *writing*, Gods Word works Faith in us, if S. John was not mistaken when he said, *These things have I written unto you, that ye may know ye have eternal life, and that ye may believe in the name of the Son of God.* Good writers are in their kind good Preachers. Why then should any be scandalized at the Preacher, that looks upon his Book where his Sermon is written. Indeed, if men now were to speak as the Apostles did, *as the Spirit gave them utterance*, it were a great mistake to look for him in a Book : But if we, as all must take Gods Word out of the Scripture ; and every Preacher, if he be not too bold with God and his Auditors, that he may speak from thence what is both true and seasonable, prepares by writing that which he is to preach ; the Sermon is the same in the Pulpit that it was in the study, and though the Preacher that looks in his Book be the worse, the Sermon I am sure is not.

Thirdly,

Thirdly, We may receive the fruit of God's Word in the virtuous life and *example* of others; for this St. Paul calls the *holding forth the VWord of Life*, Phil. 2. 16. *That ye may be blameless, the Sons of God, without rebuke, holding forth the VWord of Life; i. e. it is visible and legible in all our actions and demeanour.* Thus a Man may be a Preacher of God's Word, though he be not in Orders: Yea, Women, that are forbidden to speak in the Church, may thus convert their Husbands at home. *Likewise, ye VVives be in subjection to your Husbands,* ^{1 Pct. 1.} *that if any obey not the Word (that is, when it is preached) they also may without the Word be won by the conversation of the Wife.* So powerful and effectual is God's Word, that it works by example, though in the weakest Vessels.

There be divers ways of preaching in the more proper sense, besides the Sermon; for preaching is either *publick* or *private*, as we learn from St. Paul, *Acts* 20. 20. where he gives account to the Elders of *Ephesus* of himself, *That he had taught them publickly, and from house to house.* Sure he did not make a formal Sermon in every house he came into, but as occasion and opportunity was

was given, by Conference he made known to them the Will of God.

- V. Again, Publick preaching is not all of a kind ; for that may be, either by *laying the Foundation, the Principles of the Doctrine of Christ*, as the Apostle calls them, *Heb. 6. 1.* which we call Catechizing. If this be not Preaching, if *laying the Foundation* be not edifying, we shall make but a sorry Building. If this Foundation of Faith be not well laid, every new wind of Doctrine that rises blows it straight down again.

In these several ways, besides the Sermon, is God's Word effectual. Now if we put all these under the bushel, and set up the Sermon only, we had need take heed how we hear that ; for if that wherein all our hope and confidence lies should go under the bushel too, we are in a sad case.

It will therefore neerly concern us to take heed, That God's Word be not lost in the Sermon, *i. e.* that the *power* of it, which consists in the evident conviction of truth, be not lost in formalities and impertinences, commonly us'd in Sermons.

As when little regard is given by some to God's Word, unless the Sermon presents it self

self dress'd up with all the curiosities of Art, Language, and Phansie too; which sometimes so disguises it, as it can hardly be known from a *Poem*. But for the true use of Ornaments of Art and Speech, if they make us love our duties the more, as they make us more in love with hearing, I should think it well bestow'd. But if painted Sermons be like painted Glass, that makes a Room beautiful, but intercepts too much the light, it may well go in the rank too of those things which put God's Word under the bushel.

The same is done too with a courser sort of Forms, which have no title to be *divine*, but that they *want humane* Learning. And yet if God's Word be not in that jejune formal dress, it will not be so kindly received by those who out of a seeming tenderness of the liberty of God's Word, are afraid that the Churches Form should bind it, and spare not to fetter it in cold formalities of their own, in which it languisheth to nothing.

Again, God's Word must needs be put under a bushel, when it is put *into* the bushel; I mean, when it is heard by *Measure*: I do not mean the measure of Faith here in the Text, the measure of the Sanctuary; but
 I the

the common Market-measure; as when we must have an Hour-glass full at least, and somewhat running over, to make a just Sermon; though the particulars be as incoherent both with the Text and themselves, as the sand that measures them; yet if it runs on smoothly, and fills up the time, all is well.

There is as little good from Sermons when they are heard by *Tale*; if we have not our full number, as well as our full measure, two at the least a day, the poor people are starv'd.

They would pity my simplicity, if I should take upon me to confute it out of vain Philosophy, and tell them out of it, That *quantitatis nulla est efficacia*: I shall, with their good
 1 Tim. 3. 1. leaves, from St. Paul, (out of the place I named before) to *Timothy*, shew them, That there is no efficacy in *quantity*: What a bed-roll of sins doth he lay at their doors that heap to themselves Teachers? There was a heap of sins under a heap of Sermons. And no wonder; for being after their own lust, the more commonly the worse.

There be many other things to be taken heed of in hearing, which intercept and obstruct the light of God's Word: But because the time wears away, I will add but one more.
 That

That out of ignorance or ill will we do *not* misconstrue what we hear ; as St. Peter observ'd some to do with St. Paul's Epistles, which they wrested to their own destruction.

And this I rather add in my own defence, lest that which is spoken in favour of hearing, should be interpreted a discouragement to it ; because people generally are not so well affected as they should be to so good a duty, who had more need of fire to heat them, than Water to cool them.

It had been to better purpose, you will say, if I had taken my Text out of St. James ; *Be swift to hear.*

But I beseech you not to be mistaken. That which hath been said doth not take us off our speed : We may be still as swift to hear, as our Zeal can carry us. It puts us only in our right way, that we *do not run in vain.* It is only to take God's Word from under the bushel, where it doth no good ; that we may set it on the candlestick, from whence we may receive the light of it, and in that the benefit of our Saviour's advice, to *take heed how we hear* ; which is the *second* part of our care in the affirmative, by setting Gods VWord on the candlestick.

TO set God's VVord on the Candlestick, is to set it where we may receive the light of it ; and that is, first,

- I. By a *particular* use and application of it to our selves that hear ; for though Preachers have commonly these words in their Sermons, Uses, and Application, and they know best why they use them, I do not ; for sure I am, they are more proper to the Hearers. The Preacher giveth the Doctrine, but the Hearers must make the Use and Application. No Preacher can say, as *Nathan* to *David*, *Thou art the Man* ; unless he have a special Commission, as he had from God. No Preacher hath access to our Consciences ; at that Bar every man must be his own Judge and VVitnes, and as there shall be cause, pronounce Sentence against himself, *Thou art the Man*.

If we sit at the Sermon as men unconcern'd for any thing but the hearing of it, to us it is all one as if it had been still under the Bushel, and not upon the Candlestick.

If we hear, and make no use of it, we leave out the best part of the Sermon ; for the Hearers make bad Sermons, as well as Preachers.

But when a fault or error is reprehended, must every Hearer pronounce himself guilty !
Certainly

Certainly No ; for that were injustice to condemn the innocent. Though the Sermon condemns not every man that hears it, yet it puts every man upon his trial, to let the light into his own bosom, to see whether he be guilty or not. If guilty, let him do as guilty men do, sue for mercy, and pardon, and amendment : If not guilty, let him enjoy the comfort of that, *If our heart condemns us not, then have we confidence towards God*, 1 Joh. 3. 21. And *happy is he that condemneth not himself*, Rom. 14. 22. Guilty, or not guilty, we have benefit by the light that actually shines upon us ; for so it doth in the Candlestick.

A light in a Candlestick *inlightens* every one II.
alike that comes into the room. If a light be brought to us which none can see but he that brings it, it may very well be suspected to be none of God's Lights, because it will not stand in a Candlestick, so as to be seen by others. And many such there be, who must be allowed to hold special intelligence with God, and by private illumination from the Spirit, see clearer and farther into the darkest Mysteries than any of the Doctors or *Rabbies*.

They put me in mind of some, though not the best sort of Creatures, yet in the dark see
better

better than others ; as the *Owle*, the *Cat*, and the *Bat* : of which I have known *Philosophers* give this reason : That rays of light do naturally stream from their eyes, by which the *Medium* and *Air* about is inlightned ; This at best, if there be any such, is a light which none sees but themselves. Now if those illuminated seers be such that their light is not where Gods Word should be in a Candlestick, where it may be seen of all, it is indeed no better than *Owles light* that shines only out of their own eyes.

- III. A light in a Candlestick doth not only enlighten all the *persons*, but all the *parts* also of the room, every corner, the darkeſt and moſt ſecret places : it ſhines not only upon our cloaths and faces, (*i.e.*) our outward faſhion and demeanor, but as God requireth *truth in*
 Pſal. 51. 6. *the inwards parts*, thither muſt the light go too, to the moſt retired Cloſets and Cabinets within, to the very thoughts and intentions of the heart. It is ſharper than any two-edged Sword that
 Heb. 4. 12. *enters between the joynt and the marrow*. Light will pierce through where no Sword can go, at the leaſt hole and creviſe. If all our actions of greateſt ſecrecy receive not light and direction from Gods Word, we do not ſet it in

a Candlestick, for there nothing is hid from the light thereof.

A Candle in a Candlestick, as it gives light to every part of the room, so it doth to *all* the *work* and business in it. It shews not only the end of all eternal rest and happiness, but is a light unto the paths that lead to it. It holds us not only upon the gaze of the glory and joys of Heaven, but carries us through the darker mysteries of faith, and the more unpleasing ways of Repentance and Mortification. The Gospel is not *the power of God to salvation*, unless it be also the power of God upon all the steps and degrees to it. In a Candlestick it is a light all over, from one side of the room to the other.

IV.

V.

Lastly, From Gods Word in a Candlestick, we do *Totam lucem recipere*; take the benefit of the whole light in all the effects and operations of it. It is a word of instruction, a word of exhortation, a word of comfort, a word of reproof, a word of promise, and a word of command, and so serves us in all our necessities. It instructs the ignorant, corrects the obstinate, comforts the dejected, dejects the proud, quiets the passions, invites by promises, binds by commands.

If we pick and chuse, lay hold on the word
of

of consolation, not of correction ; of promises, not of commands. We take the light as men do out of a *dark* Lanthorn, from one side only, no more than looks towards our private ends and interest. But in a Candlestick the light dilates it self impartially in all the several powers of it ; there is no parcelling or dividing in that, all or none ; we must *totam lucem recipere*.

So much difference we see there is between Gods Word in a Candlestick, and under a Bushel ; and how much benefit comes by the one, and how little by the other. If we take not heed to this, we fall into the common, but dangerous error. That when we have heard the Sermon, we have done our duty for that time, though we neither heed what or how we hear. And yet according to that only, Sermons are, as St. *Paul* speaks of them in the person of the Preacher, *A savour of life*, or a *savour of death*. As the *evil servant* was judg'd out of his own mouth, so shall the careless hearer out of his own ears. And more I could not say, if I had more time. It is that whereon life or death depends ; therefore *Take heed what you hear*.

THE
Study of Quiet,

In two
SERMONS

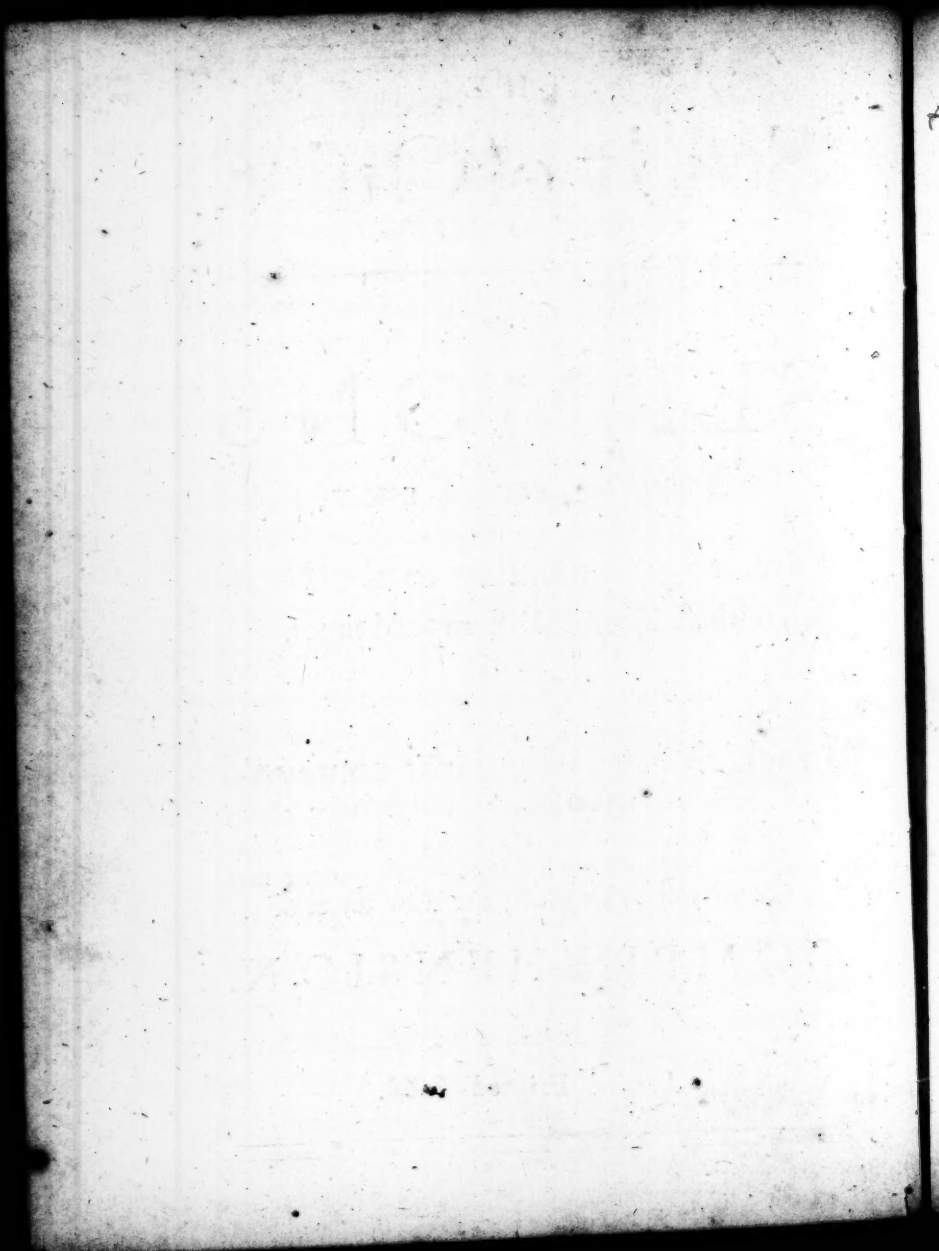
Upon the same TEXT,

Fitted to give an allay to the Heats
of these Unquiet Distemper'd times.

In which are particularly conteyn'd
necessary Instructions to the *Student* about
Way and Means of attaining the fruit of his
Study, and setting him out of the danger and
necessity of seeking it by the New device of

COMPREHENSION.

• London, Printed 1668.



A S E R M O N

Preached before His

Majesty at *Whitehall*, March 12. 166⁴₅.

I T H E S S. 4. 11.

And that ye study to be quiet.

AND] is a word that takes hold of something that went before, without which the sense of that which follows is not full. That which went next before is, *We beseech you to increase more and more.* *We beseech you*, is that we are to take into the Text, and then it runs thus, *We beseech you to study to be quiet.*

But all the use I shall make of it, now we have it here, is but to give you a taste beforehand of the nature and quality of this duty, That it is no trivial thing little to be regarded, but that which obliged S. Paul, *Sylvanus*,

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and

and *Timotheus*, for they all joyn'd in it, to be so earnest, as to beseech them to study to be quiet. 2. And that which commends this duty the more is, (as we use to say, Men are best known by the company they keep) And] brings in this Duty in the company of the best of Vertues, Charity, for that place *S. Paul* Col. 3. 14: gives it above all; *Above all things put on Charity, which is the bond of perfection.* To study to be quiet, and to increase in brotherly love and charity, for that led the way before, are two duties bound together in the same Exhortation. 3. Quiet is not only a fit companion for Charity, but an Allie to it, and grows out of it, as the branch out of the stock; for where brotherly love is, there will be alwayes quiet too. 4. To make all suit the better with Charity, the Exhortation is advanced by a Dialect of Love, *We beseech you. Paul, Sylvanus, and Timotheus*, were all Apostolical men, and might command, as *S. Paul* of himself in another case to *Philemon*, *Though I might be bold to enioyn thee, yet for loves sake I rather beseech you.* And lastly, that which might very well set this edge upon their affections, was, that which happened to the *Thessalonians* at their first conversion; for this Epistle was written immediately

diately after. The story we have in the 17. chap. of the *Acts*: When S. Paul had preach'd the Gospel to them, and with good success; for v. 4. *Some of them believed, and consorted with Paul and Silas, and of the devout Greeks a great multitude, and of the chief women not a few, But v. 5. The Jews who believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the City in an uproar, and assaulted the house of Jason, and sought to bring them out to the people; mad enough of themselves; but the more to ferment and enrage them, they charge the Apostles with the fault that they themselves were acting; These are they that turn the world upside-down. S. Paul having escaped this fury by going to Athens, and there considering in what a case he left his new Converts, both them and their Doctrine; them in a furious tumult, and their Doctrine under the reproach of troubling the world; out of a zeal, no doubt, and desire to remove that scandal from the Faith, of all things begs and beseecheth them to study to be quiet.*

But how will this concern us? I wish we never had, and had not still the same occasion. It is not so long since, that we should forget how our late troubles first brake in upon our

our quiet : We had unbelieving Jews then amongst us too, and some, as was thought, in the literal sense ; who moved with envy of the times, took unto them likewise a company of lewd fellows of the baser sort , set the City in an uproar ; and we may remember whose houses they beset (as the Jews did *Jasons*) none of the meanest, and cried out for that justice which themselves deserved. And there were Religions in the world then too many, to the scandal of the true, who led on, and blew up those tumults : And even now, though (God be thanked) they dare not be so bold to assault us in the streets, and beset our houses as they did then ; yet still keep their quarters and leaguers within doors, with more secrecy, but no less danger.

It will not therefore be unreasonable for us now, who have the same cause the *Thessalonians* had, with the same affection the Apostle did, to beseech you to *study to be quiet*. We have all need of quiet, and quiet it seems hath need of study, and study hath need of Gods blessing, and therefore before we proceed further, Let us pray, &c.

THe parts of the Text are two; *What* we are to study, And *That* we are to study. First, What? *That ye study to be quiet.*

Quiet is here commended under the notion and quality of an Art or Science; for we are enjoined to study it. And in them we are to look, first, to the object, the nature and quality of it; and then to the Principles and *Theorems* whereon the Art is grounded.

1. For the nature and kind of this Quiet first: For there be many things lay claim to this word, which are either unfit for our study, or improper to this place. As first, there is a quiet from all motion or action that is good or useful; to do nothing but eat and drink and sleep, or worse; Away with that quiet; it neither deserves our study, nor needs it. This is *Negotiosa quies*; we are commanded in the words following to be busie as well as quiet; we are both to study to be quiet, and to do our own business.

2. There is a Quiet, not simply from all, but *publick* business; when men retire themselves for private study or devotion. This may be allowed, and commended too, when the necessities of their Countries requires them not.

But

But because publick imployments are seldome forced upon any, nor need to be ; for no mans parts or abilities are so great, which may not truly, and certainly will be thought such as can very well be spared : They therefore who affect that privacy, may be secure from that necessity ; they who have a will to be quiet for devotion or study, need not study to be quiet, the access to that is easie enough.

3. There is another Quiet, more commendable in its self, and needs our study too ; To compose our unruly and disordered *passions* and affections, which raise tumults and commotions within us, that will not suffer us to be at rest or quiet day or night. In the midst therefore of all the temptations of good, or storms of ill fortune to rest securely and contentedly, whatsoever happens to our private, is certainly an admirable temper, and well worthy our best care and study ; and was that which *S. Paul* himself it seems studied, for he said he learned it ; *I have learned in what estate soever I am, therewith to be content.*

Phil. 4. 11.

But the quiet we are here to study is not properly within us, but without us ; it is not simply a quiet from motion, but commotion, a troubling of others.

4. And

4. And that I may contract my argument and bring it into as narrow a compass as may be, I shall not take in every of the disturbances of the quiet of others: No not that which is the greatest of all, and most contrary to peace and quiet, *Civil Wars* and broils. The mischiefs of that we have learned so lately to our cost, and so perfectly, that I hope we need not be set to study that now: when every good man was put to his study how to live, and when vile and contemptible wretches ranted in plenty and power.

The horrid fruits and consequences of that great disturber of quiet, *War*, have induc'd some learned men as well as others to think all wars unlawful; I should have been much inclined to that opinion upon the strictest rules of Christianity, if War were not sometimes necessary to Peace. A *foreign War* for that reason may be lawful, but a *civil* and domestick never. And the reason of this difference is, because for the composing of all quarrels that may arise between subjects, God hath by his Ordinance provided a remedy in *Princes* and Magistrates, from whom alone we are to seek for revenge or defence. But for such differences as arise between free Princes and States,

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because there is no Judg on earth, to whom they may have recourse for their relief, being destitute of the common remedy, they may, without question, make use of that sword which God hath put into their hands to defend their subjects from the injuries as well of strangers as their own. Nor are they in this Judges in their own cause, which hath some appearance of injustice ; for a foreign War, for defect of a competent Judg on Earth, is but an *appeal* to the supreme Judg of Heaven and Earth. And when they go into the Field, it is but to plead their cause before God, with whom are the issues of War. Only they had need be careful, that the cause they bring before him be good ; For *shall not the Judg of all the world do right ?* But we must leave this to Princes and their Ministers, who are the only proper students of that quiet, which is disturbed by War, and come to that which may and must be the study of us all : That is, a quiet from troubles that arise from different judgments and persuasions in matters of Religion, which cause sects and divisions in it, though they break not out into an open War. Not that War be quite left out of the Sectaries reckoning. For though Civil Wars and Rebellions have their

their beginning for the most part from the ambition or discontent of a few, yet because the people, who are the necessary instruments of that mischief, be not apt to serve the ambition of others, if it comes bare-faced to them, the mask of Religion is always put on, wherein all people are concerned, which makes it a common and popular interest. And therefore you shall scarce hear of a Rebellion of late times, in which Religion did not carry the *Colours* at least, if not command in chief.

But I shall nevertheless at this time forbear to make that any part of the Schismaticks charge, but treat them upon their own terms, that they are as great enemies to War as any that object it to them: Yet I must charge them all to be guilty of the breach of peace and quiet in the Church, and that not accidentally, which may sometimes bear excuse, but necessarily; it is connatural and incident to the very nature of *Schism*, which is a rent or division, so the word signifies. It is the worst disturbance that can be to any body, to be torn in pieces. It dissolves the bonds by which the parts are joyned together, especially that which unites them to the Head; for *schism* in the Churches notion is properly a separation

from the Head and authority, and is the same in the Church that Rebellion or Treason is in the State. Now as every disobedience to the King and the Law is not Treason, though against the King, but the disclaiming the right and power the King hath to govern, and the practice of such things, by which his *Regalia* and rights are usurpt by others, as to make War, to make Laws, to thrust Officers upon him, to order the Coin, these and of the like kind are only Treason. So every error or disobedience in Religion makes not a schism, but the disclaiming the right and power the Church hath to govern them, and a usurpation of a right to themselves, to order and frame points of Belief, and Forms how to serve and worship God, apart from the Church, for so went the style of the ancient Church for Schism, *altare contra altare*, which in our modern dialect is a *Conventicle* against the *Church*. For though Schism be formally a separation from the Head, yet consequently it works upon the members; for that which was at first but difference of opinion, soon begets a disaffection, and from that grows to hatred and contempt, and so falls into the practice of such things as destroy the very
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being and power of Religion, which consists in the mutual offices of Charity; and though this mischief breaks not out into an actual War, yet is always accompanied with most unnatural and unchristian practices, as S. James long since observed, *Jam. 3. 16. Where envy and strife is, there is confusion, and every evil work.* Now to avoid all this, it will highly concern us to *study to be quiet.*

Having cleared the first Point, the Object of our study, *Quiet*, and wherein the *formalis ratio* of it consists, and how it comes to be disturbed by Schism: The next Point is, to enquire into the *Principles* whereon we are to ground our study; for if there should be an error or mistake in them, all our labour and study is lost, or worse; for an inveterate, grounded, studied error is so much the harder to be reclaimed. It was no unreasonable demand therefore of the Philosopher, who asked a double reward for those Scholars that had been already entred into the study of Philosophy, because his pains would be double with them, to undo first, and cast out those false prejudices which they had already learned.

Now if it should happen, that they which are otherwise studious and desirous of peace,
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Rom. 14.
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should not do *the things that make for peace*, as the Apostle requires, our study will grow upon us, first to unlearn those false deceitful principles of peace, before we enquire into the true: Of some of the chief of these therefore I shall give you an account in the first place. It will conduce much to the peace of the Church, they say, First,

1. *If Religion were free, and all compulsory means forborne.*

2. *If meer Errours in Judgment howsoever were not punished as crimes, which is not in the power of any to help.*

3. *Or if that, yet (Thirdly) That omission of Forms and Ceremonies were not more severely and frequently punished, than notorious and scandalous crimes.*

4. *If fewer Articles and Points of Religion were defined, it would make more room in the Church for those that dissent.*

5. *Another is, If men of moderate Opinions were only employed in the Church.*

6. The last, and most importunate pretender to peace, is, *Liberty of Conscience.*

But that none of all these are things that make for peace, I shall shew with as much brevity as the matter is capable of ; as first,

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1. Not the *forbearance of all compulsory means* by punishments, which, they say, is repugnant to that freeness with which Religion should be entertained, and only forces men to an hypocritical obedience to that which in their judgments they detest.

Religion, I grant, should be free; it is no Religion which is not so; But it is as true, that every other act of vertue, and obedience to the Laws should be free likewise; but therefore not to punish them that transgress, were to proclaim a perpetual *Jubile*, and set open all prison doors: God would never have enjoyned the Magistrate to punish temporally, nor himself threatned to punish eternally, if the fear of that did corrupt our obedience: For our Saviour in the *Parable*, when the guests came not to the *banquet* at his invitation, commanded his servants to *compel them to come in*. Luk. 14. 23
 And where they say, the fruit of that is but hypocrisie; Hypocrites they are like enough to be, but from a worse cause, not from the punishment, but their own frailties, because they prefer their temporal safety before the eternal blessing which Christ hath promised to all that suffer for his sake and the truth. *Secondly*, It is true, that punishments reach not directly

directly the inward man, nor do they teach or inform the Judgment, that is, they do not perfect the work ; but are nevertheless a good beginning to it : For, *Fear is the beginning of Wisdom*, which *Love* must perfect. Though the *Needle* stays not in the Garment, yet it must lead the Thred that makes it up. The *Rod* indeed doth not teach the child, yet scares him to his book where he may learn : So though punishments do not perfect and accomplish our duty, yet they set us to our studies, to consider that we do not rashly cast our selves upon danger, which otherwise possibly we would never think off, but run on whither our wild vain fancies and groundless perswasions led us : For *Spes impunitatis est illecebra peccandi*. Punishments therefore are both justified for the good they do, and are absolved from the evil they are pretended to do ; and therefore wholly to forbear them in matters of Religion is no good principle whereon to ground the Churches peace.

11. The next is, *That howsoever it be in other matters of Religion, it would make much for the quiet of the Church, if Errors in Judgment were not punished as crimes, because no man can be abler and wiser than God hath made him.*

It is true, that an Error, so long as it stays in the Understanding, and goes no further is not properly a sin; for the Understanding is not *agens liberum*, but passive. In that the eye of the mind is as the eye of the body; if that be naturally short-sighted, it is no fault that it sees not so far as another: But if the weakness of the Understanding participate with the Will, which is *agens liberum*, and so the Error comes within our power, then it may be properly a sin. This is the case of all that dissent in *Sects*; for though in *speculation* the Understanding is distinct from the Will, yet in *practise* they are seldom severed. For it is morally impossible, that after a man hath conceived an opinion, he should not be well pleased with it, and have a will as occasion is to defend and propagate it too. And when it is *Voluntarium*, no doubt but it is *Peccatum*, and when error grows to be a sin, I know no reason why it may not be punished; for *interest reipublica peccata puniri*. But for all that it is, they say, a great disturbance of quiet to be tied to assent to that we cannot know nor comprehend. That's a great mistake. I know there is much exception taken to the too punctual *definitions* of some mysteries of the faith, and particularly

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in the Creed commonly called by *Athanasius*, where there are many particulars which they cannot know nor comprehend. Whereas in truth it is not required of them, they are not bound to *know* them, but to *believe* them ; for it is the mercy of God, that the defect of our knowledg may be supplied by the knowledg of others ; for to believe is to see with other mens eyes, as knowledg is with our own.

But may we safely *trust* others in that which so neerly concerns as a *Creed* ? Yes sure, and it is as well the mercy, as the command of God, that we should trust those that watch over our souls ; yet still that must be to supply the defect of our knowledg, not otherwise ; for the Church is not Lord of our Faith, but helper of our Ignorance. It supplies the defect of our sight, it doth not put it out : for if a man know the contrary, he is not bound to believe others ; for if he can see with his own eyes, why shall he be tied to see with other mens ?

But then we must distinguish betwixt not knowing the *negative*, and a *positive* knowing the contrary : for if we refuse to believe merely because we do not know or understand, we leave no place for Faith at all, which is the benefit to see by others. And for that positive

positive knowledg which discharges us of believing others that we be not mistaken, it is not every conjectural or probable perswasion will do it, but certain knowledg: and when that is, we may safely learn from the Schools; *Ubi non est formido contrarii*, after diligent search and enquiry, when there remains no scruple, doubt, or fear of the contrary, when the understanding is fixed, we are said to be certain.

If this knowledge will serve to discharge us of believing others, every one that dissents will say he knows the contrary, yea, and if need be will swear to it too; for that's an expedient lately found out to obtain that *liberty*, That they may be admitted to swear they know the contrary to that which is commanded. Truly, if they will say it, and think so too, whether they swear it or no, I think we may safely absolve them from the guilt of disobedience: but that must be *in foro Conscientia* only, and let them make the best use they can of that; yet *in foro externi* we cannot; for there the Judge must give sentence according to *his* knowledge, and not according to the knowledge of the *party*, if he will do justice. And that course can be no good friend to Peace, which is an enemy to Justice.

III. Though Errors may be punished, yet it troubles the quiet of many, that *the omission of Forms and Ceremonies is more severely punished then some foul and scandalous crimes.*

To this I answer, First, That they who object this, are not to be trusted with the balance of sins, for we know how the Market went for them when they held the Scale : Obedience to the King and the Laws, and serving God according to them, were the great scandalous crimes.

2. Allowing it to be true as they say, That omission of Forms and Ceremonies is by the Church more frequently and severely punished then *greater faults.* But how greater? It may be in their *proper and natural* guilt and obliquity, according to which sentence shall be given at the day of Judgment, and to death eternal. But our earthly Tribunals are not erected to anticipate the day of Judgment, to bring all sinners to trial for whatsoever they have committed in the flesh, and according to the proper *measure* of their guilt; but for a particular end and *use*; that people, while they live here in the world, and in society, may be kept in good order and quiet, from doing or receiving injuries. And to this end

is the degree of their punishments commensurate: Treason and Rebellion are more severely punished in the State then many other hainous crimes, because they destroy the very foundation of government and Society. And for the same reason, a schismatical disobedience, though but in matters of Form and Ceremony, is pursued with more care and strictness, because it destroys the very end for which the power is given the Church to punish, which is, the preservation of peace and unity.

For though the Pastors of the Church may and must by way of *Instruction*, the better to prepare us for our account at the great and general Judgment, give every sin the proper weight and measure of guilt, that is by way of *Instruction*: But by way of *Correction* the Church is bound up to certain causes, and if they keep not their bounds, they shall be sure to hear of a *prohibition*; and those causes are especially such, for which the power is only given, That the peaceable orderly Worship and service of God be not disturbed.

For though they are ever telling us, it is for trifles, ceremonies, or *indifferent* things; it is but the same quarrel the *Atheists* have against God himself, for being so much offended

fended for an *Apple*, a trifle which scarce any man that hath an Orchard would have been troubled with ; and one Answer will serve both in effect. In that forbidden fruit, Gods authority in commanding, and *Adams* duty in obeying, were *symbolically* engaged for him and his, and there was venome enough in that to infect both. The Rites and Ceremonies of the Church, in like manner, though not in like degree, though in their opinion as inconsiderable as the *paring* of *Adams* apple, yet when discord and disobedience is found with them, there is poyson enough in that for the strongest antidote the Church doth at any time make use of. Let not that therefore mislead or disturb our Student of Quiet.

IV. Nor that which, in the Fourth place, they look at as another Expedient for Peace, *If fewer Points and Articles of Religion were defined*, that so the Church-door may be wider open to let in those whose dissent now troubles the peace of the Church.

It is fit, I grant, the Church-door should stand always open, but for such as shall be fit to enter ; for it would be a dangerous thing to set any door so wide open to let in an enemy upon us. But to what purpose would we have the
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the Church-door so wide, when the Gate of Heaven is strait? why should they be taken in here, if they shall be turned back there? The Church is a City, as *Jerusalem*, a City that is at unity in it self; so it is a City too that hath gates and walls to shut out others.

He that came to a *little* City, where there was a great Gate, merrily warned the Citizens to take heed lest their City went not out at the Gate, may soberly be said to those that would have the Church-door so wide to let in all Sects, to take heed lest the Church gets not out at the door: For where so many Religions are, it may be feared, that soon there will be none at all. If we be not, as the Apostle commands, built up in the same Faith, it will avail us little to be found within the same walls.

It is therefore a perverse remedy for peace, to abate or diminish the *Articles* and *definitions* of the Church, which were made of purpose to take away controversies; it would be a strange course to end controversies, to take away the definitions. Our Student must read his Books backward, if he seek for peace from hence. We might as well say, all the world would be quiet, if there were no Judges nor Laws to determine differences.

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V. There is another Expedient for Peace, which I hear much spoken of, and highly set by as a great point of prudence, *If men of moderate opinions were only taken into imployment in the Church.*

Moderation, I confess, is an excellent vertue, and much to be desired ; *Let your moderation be known unto all men*, Phil. 4. 5. But then it must be in a subject capable of it, wherein there are extremes and excesses to be moderated, as there is certainly in our passions, there it is proper. S. Paul gives it for a Lesson to all Students in Religion, *Ephes. 4. 31. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice ; and be ye kind one to another, and tender-hearted, forgiving one another, even as God for Christs sake hath forgiven you.* This no doubt is a very fit temper for quiet, and none more unfit then angry, waspish, and domineering spirits.

Only this caution is to be observed in lenity, That it be such as may win men into the Church, not such as may secure and encourage them to stay without. Yet lenity and gentleness is so good a Vertue, that I am loth to cast water upon it, or seem to temper it.

But for men of moderate opinions, I am
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at a loss to know what they should be; for moderation there cannot be, but between extremes: Now what extremes are there of opinions in a settled Church, unless the *Church* be one extremum, and the *Schismatick* another? and then the man of moderate opinions is he that is part Church-man, and part Schismatick. I hope none are so unkind to their Mother the Church, to charge extremities upon her Doctrine or Laws. If there be any such, they are but *Hybrides* in Religion, and make a new sect in the Church, as pernicious to the peace of it as any of the rest. The truth is, moderate opinions are a *Chimera*, a phantasm; either nothing, or somewhat worse than nothing: for possibly they may bestow that good word (Moderation) upon such as care little either to observe the *Law* themselves, or to require it of others. If these be the men of moderate opinions, I wonder how they will be able to give account of their justice and fidelity to the *trust* committed to them. Yes, they say, very well; It is rather prudence than injustice, to mitigate and sweeten the sharpness and rigour of the Law. But if the Law it self be too rigorous, in God's name let it be amended, and not left to the arbitrary power of

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others to do it, for that's known to be a remedy ten times worse then the disease. It is said in *Physick*, I know not how truly, that an error in the first concoction, is not mended in the second : It is certainly true here, an error or excess in the Law, which is the first concoction of justice, will be ill cured afterward by an arbitrary partiality in the execution. I hope therefore no wise Student of quiet, will take such Moderators for the best Ministers of peace. But I leave them, and come to the most popular, and therefore most dangerous principle in the study of quiet ; that is, *Liberty of Conscience*.

VI. I have spoken to this point heretofore in this place ; yet because of late our *New Philosophical* Divines, as well as others, press hard for it, knowing without a free Market, they cannot vend their new bold speculations ; I shall resume the point again a little more largely, yet within the compass of these two particulars.

First, That there is a great deal of reason to *restrain* the *Conscience*, and Secondly, That there is no reason to give it *liberty*.

I. There is reason enough to *restrain the Conscience*, for the mischief it doth to Quiet when

when it is at liberty ; for all the discord and divisions of the Church grow from hence, and that is a mischief we have reason to avoid.

Mark them (saith S. Paul) *which cause divisions* Rom. 16.
among you, and avoid them. There is reason then ^{17.}

to mark that which causeth them to make divisions, and that's the *Conscience*. It is no quieter in the Common-wealth, where it destroys the very Foundation of Government, and frustrates the Ordinance of God for it in Princes and Magistrates; for what is left for them to do, if every one must follow the dictate of his own *Conscience*, that is, in plain terms, be bound only to obey himself.

This is no slander to the *pretenders of Conscience*; they will say as much themselves, if ye ask them. Ask the *Schismatick* why he joyns not with the congregation of Gods people? and he will tell you, His *Conscience* will not suffer him. Ask the *Rebel* in the State, why he takes up Arms to the ruine of his King and Countrey? and his *Conscience* will answer for him, That it is Gods cause, and it is to do him service. Ask him again, why he doth, not *repent* of the mischief done by it? (for that they seldom do) and the *Conscience* will serve that turn too, It is Gods cause, and the

Conscience will not suffer them to repent of that. Thus we see, the *Conscience*, as it is used, doth not only open a door to sin, but shuts the very door to mercy, that is Repentance.

If *S. John* said true, as no doubt he did, *That there were many Antichrists*, then possibly the *Conscience* thus improved may be one of them. For, it sets it self in the Church above all that is called God, yea, and God himself too, in a sense; for his Laws are not to be obeyed, unless the *Conscience* first allows them to be his: and thus all is resolved into the *Conscience*, as the *dernier resort* and last appeal.

While the King and the Pope are contending for *Supremacy*, the *Conscience* without scruple puts in for it against both, and takes it for her right to be supreme in all causes as well Ecclesiastical as Civil. There is great complaint in the world of domineering over the *Conscience*; but have we not rather cause to complain of the domineering of the *Conscience*? And if any list to see the *Conscience* acting all this, we need go no further then our late times, when the *Conscience* was loose for a while; one would think Hell had broke loose, so fill'd was on a sudden the Church with sects, and the Common-wealth with con-

confusion. There is reason enough therefore to restrain the Conscience that acts all this, if we knew how.

The next thing I undertook to shew, is, That there is *no reason* why it *should have liberty*; and particularly, not that which gives the fairest colour to it: Neither the duty we owe to *Truth*, which seems to have some right to liberty; nor that we owe to the *Will of God*, that nothing be done against the Conscience. For the first.

Truth is that (I confess) which no consideration of peace may warrant us to desert; for I could never be of that opinion, That Truth in smaller matters may for Peace sake be either denied or prejudiced. *Magna est veritas etiam in minimis*; in Gods name let it prevail over all. But then it must be *Veritas in rebus*, not *Veritas in intellectu*. For though Truth be defined to be a conformity of the understanding to *the thing* as it is indeed, yet takes the name from both; from the thing where Truth is *originally*, and from the understanding where it is *only represented*. Truth in that first reference to the thing, admits no qualification; things must be taken as they are, be they never so small: but as the things come to
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The Study of Quiet ;

be represented to, and entertained by the Understanding, by reason of the mistakes and errors that may happen in that, though Truth it self, or Truth in the thing cannot, yet my apprehension of it may both yield to better, and may sometimes be waved for peace sake. To argue from Truth in the thing, to Truth in the apprehension only, is a fallacy against the Rules of Reasoning, we call it *Petito principii*, or a begging of the question. If a Sectary should beg an alms, I wish he may have it ; but he shall beg long ere it be granted him, that he hath the Truth. How then can he presume upon that truth, to which he hath no other title but his own perswasion, which can be no better then any mans else, who is as strongly perswaded to the contrary ? And this is all the service that Truth can do the Conscience for liberty.

2. The second thing whereupon the Conscience especially bears it self so high, is the *Will of God* that nothing be done against the Conscience. That no doubt is a great offence, and made so by the greatest Authority : Yet the same God that requires our obedience to the Conscience, commands us likewise to obey our Parents, our *Princes* and Governours,
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and all these stand upon as good authority as the Conscience. If we cannot reconcile our obedience to that with our obedience to these, we may sin against God, when we do not sin against the Conscience. For though God hath erected a Tribunal in every mans breast, and there set the Conscience to be a Judge of all our actions, there be other Tribunals of Justice besides, of Gods erection too, and to which he hath subjected the very Conscience. *Ye must needs be subject (Rom. 13.) not only for wrath, but also for conscience.* And after both these, there is another Tribunal in Heaven, to which all Judges, Conscience and all must give an account one day. For the Conscience is no Court of Record; the Decrees and Acts passed there, will be no good evidence at that Bar; there all must be re-examined, and tried over again. *Though I know nothing by my self, (saith S. Paul) yet am I not thereby justified.* Though he could not charge his Conscience with any offence, he knew a further trial must pass upon him before he could be absolved. My Conscience indeed may be pleaded there in evidence against me as a Witness to condemn me, but not as a Judge to absolve me. It is a great mistake in the power
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and operation of the Conscience : That it will condemn us, if we do any thing against it , the Text is clear for that ; but that it will absolve us for that we do according to it, there is no Text , I am sure, for that. We must then be tried by the Law , and not by the Conscience : For how the proceedings will be at that Bar, we have a record, *Matth. 5.31.* *When the Son of Man shall come in his glory, and all the holy Angels with him ; Then shall he sit upon the throne of his glory, and before him shall be gathered all nations. When the Court was set, the Charge was given to those on the left hand ; I was an hungred, and ye gave me no meat ; I was athirst, and ye gave me no drink ; I was a stranger, and ye took me not in ; naked, and ye clothed me not ; sick and in prison, and ye visited me not.*

To this Charge the Conscience (no doubt confidently enough) pleaded *Not guilty ; Lord, when saw wee thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee ?* Their Conscience could accuse them of none of these things ; for all that, the Sentence went against them upon a point of Law and Equity ; *In that ye did it not to these (saith the Judge) ye did it not to me.* And for this they were condemned to eternal punishment.

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If they that stand so much upon their consciences did seriously consider this, they would find as little cause to desire that *liberty*, as there is to grant it, seeing it stands them in so little stead when they have most need of it; for when they think their conscience shall answer for them, they must then answer for their conscience, and upon trial, the conscience may prove the great offender. Thus have I hitherto given you an account of some of the vulgar mistaken principles of Quiet, which our Student is first to unlearn; which are all but the patching up of a false deceitful peace, condemned in the Politicks under the name of a *Syncretismus*, when all the Factions in *Crete* joyn'd together in a common danger, which lasted no longer then the cause of it: like the bonds of a hard Frost, that binds Earth and Water, Sticks and Stones all together, till the Sun comes to shine upon them, and then they all presently return to their proper place and nature again.

But I fear I have run out all my time almost in these mistaken ways of peace: I presume it will be a greater offence to leave you here now, then to beg a little more time to set you in the right way, though I shall not go
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beyond the office of a *Mercury*, to point the hand where it lies.

There is the Kings high-way to peace, and the Students private way, and both good in their kind. With the Kings way I shall not meddle, as being fitter matter for our thankfulness then instruction, who hath already paved the way for us by wholsom Laws for that purpose. But because oft-times *Vitia sunt remediis fortiora*, the compulsory way by Law, though always necessary, is not always effectual; to the Kings way we must add the Students also: That every one in his particular makes it his care and business to contribute to it, that it be an artificial studied peace, to which not Fear only, but Conscience of Duty and Religion obligeth us.

Now every good Student of any Science searches into the true and proper cause of things; for, *Scire est per causas cognoscere*. If the cause of all division in the Church, be differing in judgment, nothing can cure that but a consent. *S. Paul* therefore prescribes that for the remedy, *1 Cor. 5. 10. That there be no divisions among you*; how may that be helped? it follows, *But that ye be perfectly joyned together in the same mind, and in the same judgment.*

ment. This is the true Apostolical Principle, whereon we are to ground our Study of Quiet: For all the fine things and sentences that are spoken for peace and quiet, will little move those that are, and may very well be confident, they ought not howsoever have peace with Sin, or Error. Unless therefore we can be first perswaded that we ought not to charge the Church with either, we do nothing for Peace, This I confess is the great difficulty, yet if this be not done, there can be no hope of Peace.

And to do this, I shall not send our Student to the Polemick School, to convince him out of *speculative* Principles of Reason and Divinity; for to that study, some have not capacity, others not leisure: I shall only commend to him some *practical* Principles of Religion, obvious to all, and denied by none, that out of them he may learn not to dissent from, or condemn the Church of Error.

To prevent the passing that sentence, let the Student, 1. *Study himself*, his own condition. 2. Let him *Study the Church* against which he passeth sentence. 3. Let him study *the nature and quality* of the things where-
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upon judgment is given. 4. Let him consider well the *manner of proceeding in judgment*. In all which we shall find some known Principle of Religion to direct us.

1. First, In the *study of our selves*, and our own condition: Religion teacheth us to have an humble, lowly, mean opinion of our selves; and not without cause, whether we respect our Understandings, or our Affections: Our Understandings are naturally weak, imperfect, short-sighted, we know but in part, the best of us; and our Affections too are disloyal to our Understandings, *The heart of man, saith the Prophet, is deceitful above all things*, We have little reason then to trust our selves much in either. He that is truly conscious of his own weakness or lameness, will be content to be supported by others. If we study this point well, our own infirmities, we should learn more willingly to assent to, and take support from the Church.

Especially, if in the second place, we study that too whose Governors Religion likewise teaches us to obey, *For they watch over our souls*, Heb. 13. 17. If it be a good point of Religion, *in lowliness of mind to esteem others better than our selves*, Phil. 2. 3. it is Religion and Re-

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son both, to think our Governors wiser too ; for there is a presumption always in favour of them. S. Paul gives it for a rule to *Timothy*, *Not to receive an accusation against an Elder, but* 1 Tim. 5. 19. *before two or three witnesses*, because it is to be presum'd on the part of Age and Authority, to know more, and offend less. But when it comes to be the whole Eldership, all our Governors joyntly, the presumption is so much the stronger. If we add this study to the former, how little reason we have to trust our selves, and how much we have to trust our Governors, we will not rashly pass sentence against them, if we have either Reason or Religion in us.

3. And yet we have more work for our Student ; Let him, in the third place, consider the *nature and quality* of the things whereupon judgment is given, how apt they are to deceive us. Truth is many times so like an Error, and Error comes so near to Truth, that he had need be careful and circumspect that shall distinguish them in some cases. And in others again, Truth lies hid under many folds, especially *ambiguity* of words, the common cheat of all Students, who are more often deceiv'd into opinions then convinc'd. It

is not strange to see so many go astray from the Church, to whom the things of it are represented under the covert of false names, when they hear the Government of it called Tyranny ; obedience, slavery ; contempt, courage ; licence, liberty ; frenzy, zeal ; order, superstition. How easily thus may simple people mistake their way, and fall into the pit that's cover'd over with shadows and false names of things ? When he hath studied this point well,

4. Let him, in the fourth place, be well advised in what *manner he proceeds in judgment*, and upon what evidence : For, allowing the Conscience to be a Judge, it must not trespass upon the Rules of good Judicature, as, both sides must be heard impartially, which is seldom done ; the *Conscience* must not be misled no more then other Judges, by prejudice, passion, or favour ; for what can that judgment be worth which is perverted by any of these. Now if we examine how most men come to pass sentence against the Church, we shall find it to be upon very slight evidence : It may be their Education, they have been always brought up that way ; for Sects commonly run in a blood, in a family : Or they have

have been so taught, they say, by good men; that indeed is the sum and upshot of the Faith of most that dissent, the credit given to some weak, private, ignorant Instructor, whose person they have in admiration, without any great cause, God knows; whereas their private judgments, because they are parties, ought always to be suspected, if we be wise; and because against their Governors, to be contemn'd, if we be obedient.

All these well studied, may make for peace when possibly Arguments, and Disputes, and Punishments too will not do it. And yet if still none of these will make our Student quiet,

Let him, in the last place, make trial of a common remedy that prevails in all cases of difficulty: Let him but *study his own security*, the safest course, and he shall find that better provided for in the Churches judgment, then in his own; for, if he should erre in following the Church, or his Governors, for that is possible, the greatest part of that guilt, some say all, I say only the greatest part, must lie at their door that command that which is unlawful: But if they should erre in following their own judgment, or a Judge
of

The Study of Quiet ;

of their own choosing, for that makes it their own too, and that is more then possible, all the blame and guilt then must of necessity and inexcusably fall upon themselves. Upon these principles, setting aside all those that may convince our judgments in particulars, from these alone, I say, we see how safe, how prudent, how religious a thing it is to submit our private judgments to the publick, for the peace of the Church.

It remains only now, that we imploy our best endeavour and study for it, which is the second part of the Text, and the last thing to be considered,

That ye study.

STudy is an earnest *intention of the mind*, by diligent search and enquiry. Wishing well to Quiet, or speaking well of it, will not serve; the greatest disturbers of Peace will do that many times, give it a good word, when they will not part with the phansie for it. And yet Quiet is a thing that requires care and pains somewhat more then ordinary: For when *S. Peter* likewise speaks of peace, it is in the words of the same import,

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1 Pet. 3. 11.

Seek peace, and ensue it. If it be hidden, seek

it out; if it flies from you, pursue after it. It is a busie thing to be quiet. The word here translated, *Study*, is in the Original φιλοτιμεῖσθαι, *Be ambitious of it*; that is, pursue and study it as you would do Honour and Preferment: And that, I think, is as much as can be desired; and yet no more then Quiet both deserves and needs.

First, *It deserves it.* For though quiet be rather *Status vite*, then *Virtus*; it is no Vertue it self, yet the best soil to plant Vertue in. *The fruits of righteousness are sown in peace*, Jam. 3. 18. So are all the fruits of Industry; Learning, Arts, Sciences, Traffick, Commerce, flourish most in the calm temperate clime; but in troubles and dissentions every good thing goes backward, only mischief thrives. It fares with troubled times, as in troubled waters; all the filth, dirt and mire in the bottom gets them up to the top. We saw as much when our waters were lately troubled; what a deal of filth, dirt and mire, what fordid stuff was then got up to the top and highest place of rule and command? So much are we the more oblig'd to study that peace and quiet, which hath sunk them to their proper place again, the bottom: And

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there

The Study of Quiet.

there let them lie, if you would be quiet.

2. As it deserves therefore our study, so it needs it too; for it is a difficult thing to be quiet, the way to it lies through so many parts and duties of Religion, and not the easiest of them neither: To deny our selves, by humility and lowliness of mind to acknowledge our own weakness and frailty, to submit our judgments to others, as better and wiser then our selves; to subdue our passions and lusts, from whence the Apostle observes *Wars and Contentions* to come, from our *Lusts*; and to all these the Flesh hath naturally a reluctance. Our Student therefore hath need to contend with himself to be at peace with others.

S. Paul was at *Athens* when he wrote this Epistle, a famous University for the study of all liberal Arts and Sciences. I cannot say he had these in his thought, when he commended this study to the *Thessalonians*, as an Art of more use then any he found at *Athens*: Yet when I see him so passionately earnest for it, to beseech them to study, we have reason to value it as an Art well worthy of *Schools*, and Professors, and Students. And they would make a *Royal Society*, whereof the
King

King himself is Master, who is our Peacemaker by office, and by a care equal to that, hath by Law provided, that *under Him we may* 1 Tim. 2. 2. *live a peaceable and quiet life in all godlineſſ and honesty.* He hath little ſenſe of Honour, that will not enter himſelf a Student under that conduct. The very word for *Study*, *φιλοτιμείσθαι*, carries Honour with it.

And yet I can tell them of a higher School for it then this, and wherein Kings themſelves are content to be Students. Our Lord Chriſt, the great Mediator of our eternal peace with Heaven, would not be brought into the world without a *Song* of Peace on Earth, by Angels: And when he left the S. Joh. 14. World, bequeathed it as a *Legacy* after him, ^{27.} *My peace I leave with you.* And when he comes again to judge the world, we have reaſon to look that he will call us to a reckoning how we uſe his Legacy. And ſo he will too; for he is *That Lord*, *Matth. 24.* that when he came and found ſome ſmiting their fellow-ſervants, commanding them to be cut aſunder, and have their portion with hypocrites: A puniſhment well fitted to the offence; there was a ſchiſm in the fault, and there ſhall be another ſchiſm in the puniſhment; they who ſundered and

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divided from their Brethren, should themselves be cut asunder, and have their portion with hypocrites. But for the Peace-makers, when he comes, he will provide better company, for *they shall be called the Children of God.* Blessed are they then whom the Lord when he comes shall find at their studies of that Quiet, which gives them so fair a Title to Eternal Rest and Peace in Heaven with Christ, and all the Children of God.

A

A SERMON

Preached before His

Majesty at *Whitehall*, March 18. 1665.

I THESS. 4. 11.

.....And to do your own business.

THE whole Verse, whereof these words are a part, is an Exhortation to the study of Two Lessons; One for *Quiet*, the other for *Business*: That ye study to be quiet, and to do your own business.

Of the former, the last time I had the honor to be called to this Service, we treated particularly; and it was a point well worthy our care and study. But the Lesson we are now to learn, seems not much to deserve or need it.

I have not (I confess) sought far for a Text, but took that which came next to hand.

Nor

Nor doth the Text put you to seek far what you are to do; It is but your own business. In both respects it may be thought unfit for this Audience, which is not of that quality to be entertained with no better Provision than what comes next to hand; and especially, if that should prove plain and homely, as this is, *To do our own business*; and as it follows, *To work with our own hands*: This is but a kind of *Mechanical* Doctrine; and what should that do here in *Court*?

Not to leave my self and the Text under this prejudice; That I sought no farther for it, was not of easiness or neglect, but Choice; Because I found it not only in conjunction and company with the excellent Study of *Quiet*, to which any kind of *retainer* as large might deserve respect; but also, Because I saw it set by the Apostle, in a place of near and intimate relation, a *Principle* and Foundation to it. The next way to be *quiet* abroad, is to be *busie* at home. And though it be but plain Doctrine, 'tis never the worse for that use; for *Foundations* are best, when plainest. It is noted as a cause why men make little proficiency in Arts and Sciences, that the *Principles* and Elements are not so well studied as they should be.

And

And the reason why *they* fall under that neglect, is, Because none of the great things which the Art it self promises, are seen in the Principles at first. And therefore *Quintilian*, that the Schollars of his Art might not be discouraged with the meanness of his First Elements, tells them, that *Latent Fundamenta, conspiciuntur ædificia*; there is little to be seen in the Foundation, that lies hid under ground; all the beauty and luster is in the Superstruction. This doing *our own business*, τὰ ἴδια πράττειν is a practical principle, whereupon depends much of the business of our whole lives, and so hath the fate of other foundations, to be little seen and regarded; It lies low under ground, and we overlook it, as a thing not worthy any mans thought or care. But to give it the due, we must not look upon what it is in *Sight*, but what it is in *vertue*; a Principle and Foundation whereupon is built that, which is the desire of all good men, the publick peace and quiet of the Church and Kingdom. And then we may allow it to be good Doctrine which hath so good a Use. It is a good tree that brings forth good fruit.

But then you will say, It must be in *season* too. Now the wise man tells us, *There is a time* Eccles. 3;
for. ^{9.}

Of Doing Our Business;

for war, as well as a time for peace. And can it then be seasonable again and again thus to importune the study of such things as make for peace, at a time when we are all, and have cause to be in preparation for war? Indeed if it were such a peace, as would weaken the hands of any in the pursuit of that Just, Necessary and *Royal Expedition*, it were a most unseasonable Solecism: But we must know, As there is a War that makes for Peace, so there is a Peace that makes for War. Unity among ourselves, binds us close together; we are the stronger for it. *Vis unita fortior*; in divisions and discord, strength is distracted and scattered; *Dum singuli pugnant, omnes vincuntur*. Domestick Peace then, though it comes not out of the *Artillery*, is good Ammunition for War: And it falls in well too, with the express Letter and Doctrine of the Text, It is *our own business*. As it is the proper business of a *King* to protect His Subjects from the Insolencies and Injuries of proud insulting Neighbours; so it is the business of every good Subject too, to assist Him in it with their Lives and Fortunes. Whether therefore we seek for Peace at home, or have cause of War abroad, the duty of the Text is for us. We are doing our own business. But
though

though it be a good Foundation to build on every way; yet, *except the Lord build the house, their labour is but lost that build.* Let us therefore before we go farther in the work, go to him for a blessing upon it, &c.

That ye study to do your own business.

I Take in the word (*study*,) being-forc'd by the necessary construction of Grammar and Reason. For an *object* without an *act*, imports nothing: to do our own business, may be as well a fault, as a duty; but if *study* be taken in, the sense is certain and perfect, it is that wherein we shall do well to imploy our study. As *we are to study to be quiet*, so we are to *study also to do our own business*.

The words will bear two senses; as there are two sorts of offenders about business, *nihil agentes*, and *aliud agentes*, And in the words of the Apostle, *μὴ δὲ ἐργαζόμενοι*, and *περιεργαζόμενοι*, ^{2 Thes. 3.} the idle that work not at all, and the busie-bodies; so ^{11.} we translate *περιεργαζόμενοι*: The Text will reach them both, for either it sets every one a-work, to find himself some business, or it restrains and confines him to that which is his own.

The former against *Idleness*, is a good lesson,
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that, to awaken the lazy sluggard out of his dead sleep; for, they are, as S. Paul speaks of his idle wanton widows, *dead while they live.*

1 Tim. 5. 6.

There is no more life in an idle man, then in an Idol-god, *that hath eyes and see not, ears and hear not*; but the other sense seems to agree better with the scope of the place, and will afford work enough for this time; the Apostle seems to have observed some among them too much busied in matters that brought trouble and disquiet to themselves and others; for remedie whereof he enjoyns them to look to their own business.

But how their own? For it may be a fault, and a great one too, so to do our own business, as not to regard what becomes of others; that if our own turns be serv'd, and we get, no matter who loses. This is deservedly forbidden by our Apostle himself to the *Philippians*, chap. 2. ver. 4. *Look not every man on his own things, but every man also on the things of others.* And in the 21. v. complains of it too, that every one seeks *his own*, and not the things which are *Jesús Christs*. But our own *here*, and our own *there*, are two different things: That which he blames there, is our own of *interest*; *there* may be too much of our own in that: but that

that which he commands here, is our own of duty and office. In this it must be so much our own, that it must be none but our own. Having reduced the words to their proper genuine sense, in this Lesson there will fall to be learned these particulars.

1. That, there is and ought to be a *propriety in business*; that to every one there belongs something that he may properly call his own.

2. The *Obligation* of Duty and Religion to confine himself to that which is his own.

3. The *Operation* it hath had in the World upon our Quiet or Disquiet.

4. From these is inferr'd a *Necessity* to Study it; *That ye study to do your own business.*

First, That there is a *Propriety* in Business. I. This must be laid for a ground; all the rest else will fall to nothing. It will be no Religion to keep it; no Sin to break it; no need to Study it.

That which S. Paul spake of the Doctrine of the Gospel in general at *Ephesus*, *A great door, and effectual was opened to him, and there were many Adversaries*; is true also of this particular Doctrine of Propriety. It is a door open to all wise and sober men; yet it hath many Adversaries.

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There is a busie humour in the world, to lay all common; and it is grown to be a *Sect* of Religion; yea, more than one; as many as there are kinds of Propriety, so many *Sects* endeavour to fling down the Inclosures.

- I. As first, There is a *Propriety in Goods and Possessions*; and against this, there rises a *Sect* of *Levellers*, who tell us from the Psalmist,

Psal. 115. 16. The Heavens are the Lords; but the Earth hath he given to the Children of men: That to which every man hath a Right by the Gift of God, the Pride and Covetousness of a few have engross'd, and made their own.

2. There is a *Right and Propriety of Respect and Honour* due to some above others. Against this arises another *Sect* of *Levellers*, they call *Quakers*, who refuse to give *Honour to whom Honour belongs*: Though this looks like a Religion against good manners only, or were but some Quarrel with the *Grammarians* against proper Names; the Mischief of it lies deeper, and is of the spirit of *Anabaptism*, who oppose the very Powers and Dignities themselves, which they despise in their Titles; for they cannot be so foolish, though simple enough, as to make a Religion of Names only. These are dangerous *Sects* of *Levellers* both;

both; but they lie not in our way. The Text toucheth only *Levellers of Business*, who think they are not to be barr'd the liberty of doing any thing that is good; *bonum quo communius eo melius*, and ought not to be impropriate to any. But that there is a Title and Propriety in some to business, wherein it is not permitted to every one to interpose, a necessity in Nature requires. The World is replenished with infinite variety of things, and a great deal of work is to be done to make them useful and serviceable to us. Now it is not possible for every one to do all, and hardly all, in any one thing, to gain the full use and benefit of it. But when the works are distributed severally to some, the benefit may redound to all.

All the business of the world refers either to a *Spiritual* End; the good of the soul; or to a *Temporal* and Civil, our well-being while we live here upon earth: And to both these Ends God hath appointed and assigned particular persons; he did not leave them in common. In the Temporal there is private business and publick. For private use, as in Families, there is the business of the Husband and Wife, the Parent and Children, the Master and Servants: And out of Families, for
private

1 Pet. 2.
13.

private use likewise, there is the business of Physicians and Advocates, Husbandmen, Merchants and Mariners, Mechanicks and Labourers; and all these are of private nature, though of common benefit. Then is there the publick business, by which all these are ordered and governed, and they are by *S. Peter* distinguished to our hands, as that of the *King as Supreme*, and of *Governors sent by him*; and they are Magistrates and Judges for Peace, Captains and Commanders for War, And besides these, there is the business of Ministers and Assistants to the Supreme Power, Counsellors, Lawyers, Officers and Servants; and all these are for that temporal end.

And for the Spiritual, whose business refers to the soul there is likewise a Propriety; as in *Bishops* to Ordain, Institute and Order the rest of the Clergy specially, and of the whole Diocess occasionally, as the necessity of it shall require. Then is there the business of the *Presbyters*, in the several parts of the Diocess, in a more particular and immediate Cure and Charge, to be directed by, and accountable to the Bishop. There be others *Diaconal* and Ministerial to both. And all together, Temporal and Spiritual, as several Members, make one Body;

Body ; and every Member, saith the Apostle, hath not the same office, Rom. 12. 4. God divided his Gifts to every one severally as He will, 1 Cor. 12. 11. he did not scatter them in common, but divide them, and all hold in severalty.

And as that Severance and Propriety stands upon good Authority ; so Authority was, no doubt, induct upon reason of Profit and Interest. It conduceth more to the common good, than Community it self could.

First, It brings Order into the common business of the world, and that takes away confusion, which never did any thing well. To avoid fornication, 1 Cor. 7. 2. let every man have his own wife: Upon the same Equity, to avoid the promiscuous lust and curiosity men have to mingle with any business, Let every man likewise have his own. 1.

2. In reason all business will be best done too, by those to whom they are peculiar and proper. *Artifici in sua arte credendum.* Men are most trusted in their own Trades. We trust the Lawyer with our Estates, the Physician with our Bodies. I say nothing of our Souls ; we are so wise at that work, as to trust none but our selves. 2.

3. Yet thirdly, The nature and condition of the 3.

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the business it self, may require it: Some are so difficult, that every one cannot do, though he would; and some are so mean, that every one would not do, though he could: and all are such, as through the mercy of God we need not do if we will, unless it be our own business.

We are now fallen upon the *Second Part*, that as every one hath some business that is his own, so *Duty* and *Religion* *obligeth* him to take upon him *no business but his own*.

- II. **T**HIS Lesson will not be so easily learned, as the former: all confinement of it self seems uneasy. He that hath no mind to go abroad, would not be tied to stay at home. And he that cares for no business, will take it ill to be barr'd any. But this confinement besides, nips the growth and encrease of good, whereof they think, more would be done if every one have free liberty to do it; and therefore it is just and reasonable to allow any one a *concurrent* jurisdiction with others in any thing that is otherwise good, though that be to govern with the *King*, to pray and preach, or what they please, with the *Priest*. And they have as much of propriety as any can have to busi-

business; yet even to these, they think any man may make a sufficient title, that hath *understanding* to know what is to be done, as well as any other, and *affection* to do it, perhaps more then others. And all have *right* and interest in the publick, especially that wherein Religion and the soul is concerned; how God may be best served, and wherein His *glory* may be most promoted. Will not all these make a *Title* good enough to any business?

The *Glory* of GOD, indeed, is a high and over-ruling Title; if we do not set it on our own heads, as the manner is, to make Gods glory serve our own. Otherwise that, and the rest are such things, as all men of wisdom or conscience should have regard to, in any business they undertake; provided yet it be their own. In that every one hath liberty to improve his understanding and knowledg for the best, as well for his own soul as the publick good: In that let the glory of God be the *Star* to guide him. But all ~~these~~ do not make the business ours; they are a good qualification in any for business, yet give no *right* or *Title* to it. Great knowledg and skill in the *Laws* will not set a man upon the Bench; nor of *Divinity*, in the Bishops Chair; nor will the dexterous

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glib-gifted tongue put a man into the Pulpit. There must be besides a Title and Commission to make them ours.

But must all the obligations we have to the Publick good, and to Gods honour, stoop to *Commissions, Titles and proprieties*, which are but the creatures and constitutions of men?

To this question, I answer in the words of *Job, 13. 7. Will you speak wickedly for God, and talk deceitfully for him?* It is deceitful talking, to plead for God against himself; for though it should be granted, that the sorting of several employments and functions have something of man in them; yet the confirmation and approbation of God makes it *his*, and so divine: for as God hath founded a divine *Moral law*, upon the propriety of goods and possessions, *Thou shalt not steal*; yea, *Thou shalt not covet* that which is anothers; and yet it comes not to be anothers, but by *humane Laws*: So though different states of life and employments have somewhat in them by disposition of *Law*, or our own choice; yet upon them is also founded this moral duty, to keep within those bounds: For though men laid the *Land-marks*, yet God commanded *They should not be removed*, *Deut. 19. 15.*

It is a kind of *Burglary* to break into another

ther mans busines, as well as into another mans house : or if you will not allow it to be theft to have anothers busines found with you, as it is to have anothers goods ; it is as ill as theft in *S. Peter's* opinion. *The Murderer, the Thief, the Evil-doer, the Busie-body* ; there's a *Messe* of them, he puts them all alike together, 1 *Pet.* 4. 15.

To shut up this point, If the *glory of God*, and the *publick Good*, and such like fair pretences, might let us loose upon one anothers busines, it would quickly bring us round, where we were, to that confusion and disorder, for remedy whereof, the Apostle added this Lesson to the former. We shall never learn to be quiet well, unless we learn also to keep within our own busines.

Yet I deny not, but that Discord and Dissention have other causes besides ; for, of *Pride cometh contention*, saith *Solomon*, *Prov.* 13. 10. And from covetousness, saith *S. James*, *they desire, and have not*, *James* 4. 2. It is true of other Lusts, *Wrath, Revenge, Envy, Slander, and Curiosity* too, break the peace too often, and had need be bound to their good behaviour all : Yet we may observe it, That none of all these do actually any great mischief that way, till

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they first bring it to this, till it draws us from our own station, and fling us upon some thing that is none of our own business.

- III. **T**HE truth of this will more fully be seen in the *Third Part*, which comes next to be considered, The *Operation* it hath had in the world, by *disturbing the Peace and Quiet* of it. *Meum* and *Tuum* hath not fill'd it with more Suits and Contentions in our Goods and Possessions, than it hath in the actions and business of our lives, What is our own, and what is not our own.

To arraign all that are guilty of breaking this Rule in several kinds, would ask a long process. We will therefore take notice only here of the attempts upon *Government* and *Religion*, by those whose business it was not; because the most and greatest tempests and storms in the Christian World, have blown from that Coast.

The Wars and Combustions over all *Italy* and *Germany*, in the time of the Emperor, *HENRY* the 4th, had their beginning from hence. Pope *Hildebrand*, *GREG.* vij. not content with that which his Charge and Office of Bishop allow'd him, began to measure

sure out to himself a Greatness equal to the City he serv'd in, which had been *Domicilium Imperii*; first brake in upon the Temporal Power, not heard of before in the Church, though then a Thousand years old: Where, for the better support of his Greatness, he endeavoured to get into his Disposing, all Church-Promotions; and for that end, call'd a Council at *Rome* of a few Bishops for his purpose, and there Decreed all *Patronages* and *Donations* by Lay-men, *Princes* not excepted, to be void, and of no effect in Law. What could be expected from so Unjust a Decree, but vehement Opposition, and a bloody Dispute? What troubles the same *Patronage* and *Investiture* of *Bishops* brought presently after into this Kingdom, our Stories are full of. But the angry Pope, when he saw he could not quietly enjoy the *Rights* of the Crown, falls fiercely upon the *Crown* it self, and would be Master of that too; and then he thought he should Rule to purpose for the Catholick Cause. And for an Essay of this bold Usurp'd Power, fairly Deposed the Emperor, and absolv'd his Subjects of their Obedience. This was certainly no Bishops business. He may bless the Coronation, not dispose of the Crown. He may pray
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for a Godly and Peaceable Government under it, not make a prey of it. To absolve Penitents of their Sins, is a Bishops work; not of their Duties; that is not to remit their Sins, but to make them Sinners. Now what was likely to be the effect of all this, but that which hapned, *Wars* and Combustions over the whole *Empire*?

Though that Pope did not long out-live that *Feite* of his, yet his Successors and their Parasites have so ply'd the Cause ever since that time, some directly, some indirectly, that the fire is not yet extinguished. Now if the Pope met with some *Princes* that would not endure his *Ranging* thus in their Dominions, but thought it high time to quit his Miter, to secure their Crowns, he may thank himself for it. They may call it a *Schism*, if they please; but it is a *Schism* without a Sin. That word will hurt none so much as the Causers and Authors of it; For it is but reasonable and just, That if the *Pope* would not know his business, that *Princes* should know theirs. This is my *First* Instance, of the Troubles that by this means brake into the whole Church.

2. We need not go far from home for another. We were in a sad case not long since
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in this Kingdom by a *Civil War*. I meddle not with the fault, let that sleep under the *Aet* of *Oblivion*. We may, I trust, without offence, enquire into the cause of it. What were they doing that gave us that disquiet? Look upon the *Standard* set up for the War; I mean, the most Execrable COVENANT, *Quomodo legis?* how read you there? was it not meddling with business was none of their own? They *Covenanted* first to extirpate the Government of the Church established by Law, That Law, with hands lifted up to Heaven, they *swore* they would abolish. The *Legislative Power* we know in whom it is, to make or mend Laws; it was none of their business. In this they were certainly too bold with the Kings *Scepter*. At the next turn they take hold of his *Sword* too, and engage themselves to a mutual Defence against all Opposition. This also was none of their business. For though a *Self-defence* may be allow'd as natural to all; it is against private, not publick Opposition; and then too, as Divines generally resolve, *Cum moderamine inculpatæ Tutela*; never to the hurt of others; that is, Every man may defend himself *clypeo*, but not every one *gladio*. The *Sword* is the Kings; and *He that takes* it from any hand but His, where

1 Pet. 4.
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where God hath plac'd it, *shall perish with the Sword*. In this the Covenanters, as ill as they like Bishops, would be, in the Apostles phrase, *ἄλλοτριῶ ἐπίσκοποι*, the worst sort of Bishops, that is, medlers in business was none of their own. The *Worshippers* of the *Covenant* have therefore been well dealt with, as the worshippers of the *Golden Calf* were by *Moses*, *Exod.* 32. 20. As he made them *drink* that, so have they been made to eat this; though some of them be found of so foolishly distempered stomachs, that they choose rather to part with that which is their own, than renounce a *Business* was none of their own, But the *Covenant* is past, and let it go. I wish for quiet sake, we may never hear of the like again.

3. This was *transient*: But there still remains a *permanent* and habitual Disturbance of our Peace, in the multitude and swarms of *SECTS* and *Factions* in Religion, to which it is naturally and inseparably inherent: An incurable mischief; like the *Leprosie* on the walls, that could not be cleansed, but by pulling down the House. From these we have felt already but too much, and have cause yet to fear more.

But can we charge them with doing a business is none of their own? Can any thing be more

more properly our own business, than the *care* of our souls, and to serve God in the best manner that our understandings and Consciences shall direct us?

They are mistaken that think the Charge lies upon this issue, what every man may do for himself and his own salvation. He may without question do very much, for he may keep all Gods Commandments, if he can; and when he cannot, he may be truly contrite and penitent for breaking them; and then he may assuredly believe his sins shall be forgiven him by the merits and passion of our Lord Jesus Christ. And again, He may serve and worship God with as much fervency and devotion as he can and will; he may abound in Charity, Meekness, Humility, Patience and Temperance, and all other Christian virtues: And so long as ye thus follow that which is good, saith S. Peter, who will harm you? And I may say too, ^{1 Pet. 3.} who can hinder you in all this? but if he ^{13.} makes himself a party in a *Seet*, if there be assembling together in companies, gather Congregations, incorporate in a Body, module Churches, give Laws of Doctrine and Worship, set up Teachers and Leaders of their own; to all this they have as little Right, as they have need. A man may go far, ye see, in

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Religion, without troubling any; and if then they fall into some Error or Misbelief in Religion, they ought not to be severely handled; but when they betake themselves to a *Seet*, that alters the case, it will then be compassion mistaken. A *Locust* alone is no such perilous beast to be fear'd or regarded by any; but when they come in shoals and swarms, and cover the face of the earth, they are a plague to the Countrey where they light. So to look upon a *Seetary* single, who out of simplicity and good meaning follows his Conscience, our hearts should be every whit as tender for them, as their Consciences are. But if we look upon them in *Company*, they are as ill and dangerous as the company they are found in; and the danger of all popular Meetings, and Associations to a State, makes it the proper business of a King and his Ministers to look to it, and to provide against it; wherein the care hath been taken, deserves a just commendation.

And yet when I assert and refer this business to the KING, I look to be call'd to an account for that; For they take the boldness by way of recrimination, to turn the Text upon the King himself, *That His Power is Civil; and Matters of the Church and Religion*
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are Ecclesiastical, and so none of his business.

This is, I confess, too weighty a matter to be here thrust into the corner of a Sermon; yet it will be necessary to say so much as may somewhat lay that loud clamour against it: For the *Papists* and *Presbyterians* both, how ill soever they may agree in other matters; hunt in couples against the Kings Power and *SUPREMACY*. But as we denie not all to others in their places; so we claim not all for the King. If I shall but only now set out His Part in matters of the Church, it will appear sufficiently, that he is *Rectus in Curia*, stands right in the Text, and takes not upon him business which is not his own.

We acknowledge the *Civil* and *Ecclesiastical* to be two distinct Powers; and though they may be both in one Person, and were originally so; yet by the Divine, *positive* Laws both of *Jews* and *Christians*, they were so distinguished, that though one person were capable of both, yet not without a lawful *Title* and *Investiture* to either. I cannot therefore think, That the King is an Ecclesiastical Person, who was never Ordained or Consecrated to be so. Therefore when some Learned in our Laws affirm, That the *KING* is Supreme Ordinary,

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nary, and *mixta persona*, it must be understood in some other sense, and for some other purpose; for we do not find that he attempts the doing any thing that is the proper act of an Ecclesiastical Person.

Yes, they say, he claims by his Title of *Supremacy*, To govern all persons in all causes, as well Ecclesiastical as Civil.

We acknowledg this to be his just Title; but deny, that he doth any thing by it, which is not properly his *own* business, and in *Right* of his Crown. That he is the Fountain also of all Ecclesiastical Jurisdiction, though it be not expressly in his Title, we acknowledge to be in his Power. But here I must crave leave to say something of the nature and notion of JURISDICTION, though it shall tast somewhat of the race and harshness of the School; yet much of the *Case* depends upon it, and no little mistakes there are about it.

It is agreed generally, That there is in the Church a Power of *Orders*, and a Power of *Jurisdiction* distinct; that is, for the *Power*, though not distinct in the *object* and matter of that power; for that is the same in both: As, preaching Gods Word, administering the Sacraments, or the Censures of the Church, are
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of the power of *Orders*. And the putting all, or any of these in execution, is by a power of *Jurisdiction*. The former, as Divines distinguish, is a power in *habitu*, the other in *actu*. So that *Jurisdiction* is nothing else, but a power to do *actually*, what was *potentially* or *habitually* receiv'd in *Orders*.

I do not here take *Jurisdiction* in the strict vulgar sense, to be a power *jus dicendi inter partes litigantes* only, as the word imports; but more largely, as it reacheth to any act of Order, without which it cannot lawfully be put in execution.

Now the Question here will be, *How a King can be the Fountain of the Ecclesiastical Jurisdiction us'd in his Dominions, who neither gives Orders himself, nor executes any; that is, hath neither power of Orders, nor Power of Jurisdiction?*

My Answer to this Question, is, That the Kings Power lies without both these, and is that which gives Commission and Faculty to persons ordained to execute their Orders within his Dominions. And the Reason, Ground and Necessity of that is, Because the Ecclesiastical Function cannot be put in execution, but by such ways and means as are absolutely and originally in the King, and in *Right* of his Crown. As first, There

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1. There must be some *Subjects* upon whom they may *execute* their Ecclesiastical Orders; now all the Subjects within his Dominions, are the Kings, who must of necessity lose so much of the Right he had in them, as any other assumes without Him. From hence grows his Right to *order* and constitute *Dio-cesses* and *Parishes*, and to set them their bounds and limits; that is, upon which of his Subjects, and how far he will allow them respectively to execute their Orders; for without those bounds, it is not, nor is us'd to be taken for any part of their business.
2. To the *publick* exercise of Religion the people must meet together. And all *assemblings* of people together, are absolutely in the Power of Princes; all States in all times have ever been jealous of them, and provided severe Laws against them; for it is impossible, be the pretences of meeting never so fair, to govern people, and keep them quiet long, if they may have liberty to flock together at their pleasures.
3. When they are met together, there must be some to teach and *instruct* them. How dangerous a thing it is promiscuously to suffer *Harangues* and Orations to be made to the people by such who possibly may be Trumpets of Sedi-

Sedition; who by Slandering the Government, and speaking evil of Dignities, may inflame people to Rebellion? We have known such things done. It is therefore necessary, that none be allow'd that liberty to speak to Multitudes assembled together, but such with whom a King may safely trust his people. And this gives him a *Right* and Capacity of *Patronage* and Nomination to *Ecclesiastical Charges*?

4. Lest the *Doctrine* which they teach the people, should be such as would amuse them with Novelties, or occasion Alterations, and foment Divisions, or any way disturb the Peace of the Kingdom; it is just and reasonable that the King should confine them within the compass of certain *Articles* and *Doctrines of Religion*, which gives Him a Right to that, which in other respects, no doubt, belongs to the care of the Church.

5. But besides the *Articles of Peace*, we find that the King in His Laws declares what is *Heresie*: That, if any thing, seems to be the proper work of the Ecclesiastical Power; yet even in that he is not out at his own Civil business. For seeing meer Ecclesiastical Censures are found not to be of sufficient force to suppress dangerous and Heretical Opinions, without the

the use of the *temporal* Sword : Out of the care the King hath of the Lives and Estates of His Subjects, he will not let His *Sword* loose to the will of others, who by declaring what they please to be Heresie, may bring them in peril ; He therefore confines them to such cases *only*, wherein He is content His *Sword* should be made use of. This is all, and is that which must be allowed to be the *proper* business of the King to assign, how *far*, and in *what* cases His Temporal Power and *Sword* shall be employ'd, and can be no invading the Ecclesiastical.

6. But lastly, Is not this the same wrong and illusion we charge the *Pope* with, who in *order* to his Spiritual End, Usurps the Temporal Power ; so the *King* in *order* to his Temporal Government, invades the Ecclesiastical ?

No, the case is far different ; If the *Pope* did order temporals by spiritual means only, *i. e.* *Ecclesiastice*, we had the less to say against him ; he is not out of the way of a Bishops power, though he should abuse it. But he for his *spiritual* end, usurps *temporal* means, and takes upon him to dispose of temporal Estates, that is none of his business. But the *King* in ordering Ecclesiastical things to His *temporal* end, uses

no Ecclesiastical means, but temporal *only*, which are his proper business. He doth not excommunicate the Pope out of the Church, as the Pope would do him out of his temporal Dominions. But the King, if he see cause, may banish him and his Emissaries out of his Kingdom. That cannot be deny'd to be the proper business of a King to secure and free his Kingdom from any thing that is destructive to it. Now if in all this the King moves not out of his own civil Sphere, to return to our *Seclaries*, who put us upon this digression, they still remain as we left them, guilty of doing much that is none of their own business.

What then is to be done with them? According to a late Statute, a *Mittimus* (I think) might be made to send them to prison; but the Apostle here deals more kindly with them, and sends them only to School to *study* better, which is my *Fourth* and last Point.

That ye *study* to do your own business. I will take no more out of the word *Study*, IV.
then what any one understands to be in it; A serious weighing and *considering* of the matter; and there is need of it.

The first thing the Student is to do before
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he takes in hand any matter of importance, to set down and consider whether it be his own business, or no; what *Title* he can make to it. It is utterly a fault amongst us, to think that no part of our business, to consider whether it be our business or no. If a *qualm* comes over the stomach, that we begin to grow *Government-sick*, or that the Ceremonies and Superstitions of the Church offend us, presently without further dispute, what ever comes of it, it is resolved we will have a better Government, and a more pure and reformed Church. That is commonly concluded, before this be disputed. No good *Student* will do so, conclude without premises. We must see whether it be our own business first, how we can *derive a Title* to it.

We know, that *Government* and *Religion* come both originally from God; to which none can have Right, but they to whom God hath set over, and entrusted the Care and Charge of either; Our part is to see by what *mean Conveyance* it comes from them to us. If we have nothing to shew that either of them have been particularly committed to us, we may safely and certainly conclude, it is none of our business.

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Every Student must observe a good *method* in his study; whereof one Rule is, To proceed *a manifestis ad obscuriora*: Let him begin at that which is without question his own business. Hath he done all that belongs to his proper place and Function, which is certainly his own? Or hath he a Family at home to govern, that no doubt is his too? Are his Wife, and Children, and Servants well ordered, all as they should be? *S. Paul* gives a charge to *Timothy*, not to set a Bishop over the Church, who hath *not governed his own Family well*. Though some have not a Family without, yet every one hath a Family within, and a large one too: To rule his passions and inordinate desires only, ask a world of work, and they will find it so, when-ever they set themselves upon it.

What a *preposterous* method and course is it to hunt eagerly after *Liberty* from some imaginary Pressure in Government, or some poor Ceremony in the Church, while in the mean time we are true *slaves* to some base, vile lust within us. Here we should begin to set our selves at liberty from our selves. And this the method of *Charity* requires, as well as the method of *Art*. Charity begins always at home, at

our own business. *Tantumne ab re tua otii est tibi,* was well said in the Comedy, *Aliena ut Cures.* True Charity will find no leisure for other's work, till her own be done. If this method were carefully observ'd, the world would be a great deal quieter then it is.

3. Study will be therefore needful in this case, because otherwise unconsidering men are apt to be carried away with the fair shew of Zeal and Religion in reforming others; they take it for a wrong from any that think not so of it: But by considering well, they will find they are disappointed of that hope; for whatsoever sets them on work, it cannot be true Religion, that is not contrary to it self. All Students know, that *One* truth is not repugnant to another; nor *one* vertue to another.

1. Religion doth not make men *fools*, to employ themselves in that whereof there *comes no good*. All we do in other mens business, runs wast. *S. Paul, 2 Thess. 3. 11.* calls it *idleness*; *μηδέν ἐργαζομένους ἀλλὰ περιεργαζομένους*, working not at all; but are *busie-bodies*; busie, and yet not work at all. He says the same of his *Widows* of pleasure, *1 Tim. 5. 3.* That they were *ἀργαὶ* and *περιεργοί*, idle, and busie-bodies both. He thinks that not worthy to be call'd business, which is not our own. And

And yet, Secondly, There is a worse matter in it than idleness. It *charges* our *account* more than needs; and there is no Wisdom in that; for when the Conscience brings us in more work than either God or Man particularly requires, though it be not our own of *Duty* here, it will be our own in *Account* hereafter: For the conscience of doing it, makes it ours howsoever; and so guilty both of it, and all the mischief that comes by it.

'Tis against *Justice*: That doth *suum cuique tribuere*. Justice lets every man enjoy his own. He that takes upon him another mans business, because he can do it better, (for that's the great pretence, to do that which is *best*) may as well take another mans Purse, because he will spend the money *better*. I think we will hardly allow of that Justice.

'Tis against *Hope*, that Christian hope which supports us in all our Sufferings and Afflictions. Whereof, when S. Peter, 1 Ep. 4. c. had for the consolation of his Countrey-men, scattered abroad, pour'd out a plentiful measure, v. 13. 14. *Rejoice, in as much ye are partakers of Christs sufferings, that when his glory shall be reveal'd, ye may be glad also with exceeding joy.* Ver. 14. *If ye be reproached for the Name of Christ, happy are*

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ye; for the Spirit of Glory, and of God resteth upon you. But presently in the very next words, ver. 15. he puts in an exception to busie-bodies; they have no part or share in that consolation: *Let none of you suffer as a Murtherer, or a Thief, or a Busie-body.* They have as little right to the comfort in suffering, as they had to the business for which they suffer.

Lastly, As it disappoints them of the hope of that Mercy from God; so it casts them into the snare of the Devil. It was safe and wise Counsel the Apostle gives, Eph. 4. 27. *Not to give place to the Devil.* He whose busie thoughts carries him abroad, to pry into, and meddle in others business, gives place to the Devil in the mean time to enter in, ransack and disorder all at home, where there is none to resist him: There is no better fence against the Devil, than this, *si impenerit occupatos*, if he finds us diligently employ'd at home in our own business.

If for all this, the meddling Reformers of others would be thought the men of Religion, and of the first rate too; Let them know, That it is of such a Religion as hath neither Prudence in it, nor Charity, nor Justice, nor Hope, nor Safety. And when he hath weigh'd all these mischiefs that follow the breaking this Rule;

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Let him in the next place, consider the *benefit* that comes by keeping it. At that I began, and with that I will conclude. This Lesson was set us of purpose by the Apostle to second and enforce the other of Peace and *Quiet*. The best way to be *quiet* with others, is to be busie with our selves. It is the natural and genuine effect of it. All discord and dissention must be between two, either persons or parties; and that which commonly kindles the fire, is envy, or some supposed injury; now he that intends his own business only, can give no occasion to others, of either envy or complaint; and so in recompence of keeping to his own business, he shall quietly sit under his own Vine, and under his own Fig tree; he shall have own for own.

Lastly, Besides this outward quiet with others, it will produce another within us, the *quiet and tranquillity of the Conscience*, without which outward peace may prove to some but a quiet passage here, to eternal misery hereafter. But this makes it a thorough quiet, both sides alike, within and without; for it layes those busie, unsatisfied thoughts within us, which otherwise gives trouble both to our selves and others: That when we see not, or
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think we see not all things so well carried in
the Church and Government, as we could
wish; yet having gone as far to mend it, as
the *line* of our own business will reach; and the
farthest end of that is having peaceably mov'd
for it, and heartily pray'd for it, we may with
a safe and quiet Conscience leave the rest to
God, and those to whom he hath committed
that Care and Charge, whose proper business
it is. And as many as walk according to this Rule,
Peace be unto them, and Mercy from the God of
Peace and Mercy. To whom be all honour,
glory and praise, for ever. Amen.

And thus this outward quiet with o-
thers, it will produce another within us, the
quietness of the Conscience without
which our peace is not perfect. **F I N I S.**
The quietness of the Conscience is the
quietness of the heart, and without it
we cannot be at rest. The quietness of
the Conscience will give us peace both to our
souls and to our bodies: That which we seek for
in this world.

